

Evangelical Christendom

"The Book
without
parallel
in Christ."

Sept.-Oct., 1934

The Book Without Parallel

CAN we possibly render a greater service to Evangelical Christendom at the present time than by stating, or restating, some of the grounds on which the Bible is still, and will ever be, the Book without parallel. The minds of reverent Christians everywhere have been shocked during the past few weeks by Press reports of the Modern Churchmen's Conference at Birmingham. If we refrain from repeating in print some of the really blasphemous statements made at this Conference concerning our Lord and His attitude to the Old and the New Testaments of the Holy Scriptures it is not because they are unanswerable, but because these statements, coming as they have done from those who have solemnly accepted ordination in the ministry of the Christian Church on the basis of unfeigned belief in the trustworthiness of the Bible, lead to the conclusion that their sense of propriety and even honesty is impaired. For the purpose of making clear the fact that nothing which has been stated interferes or can interfere with the acknowledgment of the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, which the World's Evangelical Alliance maintains in all its witness and work, we call attention to one statement, made, we believe, by a notable Dean, that "The attitude of Christ to the Old Testament was very important to Christians. He did not regard its authority as final, since he claimed to supersede it in some details." Is this correct; is it true? We hold that it is not. Our Lord regarded the Scriptures of the Old Testament, His Bible and ours, as "The Book without parallel." Let us examine this statement in the light of some words which fell from the lips of our Divine Lord Himself. When the Pharisees and Scribes asked Him (Mark vii. 5) "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered them: "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men.'"

It is of great importance that we should clearly understand the position which our Lord assigned to the sacred Scriptures. We can none of us doubt that the reference of our Lord in this paragraph, as in others, was to the Old Testament canon of the sacred Scriptures, and it is always a matter for satisfaction that there can be no doubt about the fact that we possess the same canon of the Old Testament which our Lord and His apostles used. The Septuagint Version puts that beyond dispute, while Josephus and other Jewish historians corroborate the fact that we have in our Old Testament as before us to-day the same books that our Lord appealed to, and that His apostles employed in their preaching, so that when our Lord speaks in this paragraph, for instance, of

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the Word in contrast with "the tradition of men," He is speaking of the same volume as we use to-day, so far as its Old Testament portion is concerned.

As we look further into our Lord's reply to the Scribes and Pharisees we find that He lays down these facts. First of all, He says that all worship is unacceptable to God that is not founded upon, or that is in any way contrary to, the Word which God has written. Then He asserts that by putting tradition alongside Scripture you are making man to occupy a position which belongs to God alone, you are exalting man to a position which he has no right to occupy. Any addition to, or subtraction from, the Word of God by man—call it tradition or call it what you may—is a blasphemous assumption of a position to which man has no possible claim or right. Then He proceeds to say that by putting tradition alongside or in the place of Holy Scripture, you are frustrating God's Word. The very purpose for which that Word was written is overthrown by putting something else in its place or in collision with it. Then he proceeds to say that the Word of God is actually made of none effect by adding to it human tradition. You not only neutralise it, but you take out of it that which is its glory and its honour, the Divine purpose which lies behind it. And he further adds that you *rescind*—it is a strong word, but it is the literal translation of the Greek term employed—you actually rescind the laws of God, the commandment of God, by putting alongside of, or in the place of it, human tradition. You take the place of the Law-giver, you, as it were, set aside the Divine law and teaching, and you assert the right of yourself or someone else to supersede the law of the Law-giver. There can be no straining the point in

stating that our Lord thus treats all efforts to put anything alongside Holy Writ. The Holy Scriptures are paramount and supreme, over and above all that man can bring to bear upon them.

Now, on what does our Lord base this teaching concerning the Word of God? Evidently on the fact of its Divine Inspiration. This in itself renders the Bible "The Book without parallel." Loose ideas as to what Inspiration really is prevail in these days. Many people, if asked to define Inspiration, would really give no better definition than that it is "an exalted form of human genius." They would perhaps use various phrases, but it would just leave Inspiration as being simply human genius lifted up to a certain height, and that, beyond that, there is nothing in the Word of God which can be spoken of as supernatural. It is important sometimes to remember that it cannot be said of some sacred writers that they were men of anything like an exalted genius. Some of the sacred writers were not men who would have been writers at all if the Spirit of God had not made them so. That does not apply to all the sacred writers, but it does to some of them, and their writings were not only above their genius, but altogether beyond their own or any other form of genius. Their writings show revelations which genius never could have invented, or discovered, or risen to, but which must have come from a higher than a human source even at its best. Inspiration is therefore a supernatural influence exerted over the minds of those whom the Divine Inspirer chose to be the channels of His communications to man. Hence the writings were inspired even more than the men were inspired. The men were inspired only as the channels of the Divine communication, and so the Lord guided

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and controlled their writings in order that they might hand down to us an indisputable statement of His own Divine thoughts and purposes. Most important it is to see this. Does not the Word of God itself claim this in the very titles which it ascribes to the sacred Scriptures?

What, then, is the result of the Scriptures being thus the Divinely Inspired Word of God? One result is their *all-sufficiency*. The Book that traces its origin to God Himself must be sufficient for those to whom God has given it, and for whose sake He has caused it to be written. But the all-sufficiency carries trustworthiness. An untrustworthy Bible would not be sufficient for man's need; an untrustworthy Bible would not answer the deepest cravings of a man's heart. If the Bible is untrustworthy, inaccurate, erring or misleading, we dare not regard it as we may and do, as "The Book without parallel." We are not in a position to say, as modern thought claims to do, concerning the Scriptures, "That is of God," "That is of man"; "This is Revelation," "That is hypothesis." We dare not sit in judgment on a Divinely Inspired Book, or charge God with having spoken foolishly. We dare not look upon this Book as if in any way we were its critics; it is intended to criticise us; we acknowledge the value of criticism applied to the different versions and manuscripts and texts in every possible way. Thank God for reverent scholarship which has been applied in this line of criticism. We owe much to it. But when criticism dares to take the Book to pieces, and, instead of aiming to verify it, aims to destroy it, we say such criticism is not of God, but is of the same origin as the first words of criticism ever used concerning God's word. Satan of old asked, "Hath God said?" Criticism that gives God the credit of His

own Word we thankfully accept; criticism that questions God's Word we cast aside, we treat it as a leaven which bids fair to leaven speedily the whole lump of Christendom. All-sufficiency belongs to the Inspired Word, and all-sufficiency means a veritable "Thus saith the Lord" concerning everything upon which Revelation treats.

Another result is *authority*. We may question men, we may refuse to listen to men, we may turn a deaf ear to all their sayings; but when God speaks who shall not hear? *Authority*, not the authority of a Pope, of a synod, or of a formula, but the authority of the living Spirit of God, the authority of "It is written."—"It is written!" Who wrote it? God. Then if it is written by God, who shall gainsay it?

We may then reverently bow to the authority of "The Book without parallel." In these days of "Lo here, and lo there," let us refuse the theories of men, let us cast to the winds the utterances of men simply because they are learned, or high in social or other positions, and let us subject every word from every human lip to the law and to the testimony, because "If they speak not according to this Word it is because there is no light in them."

Surely, too, the Bible is "The Book without parallel" because of its spiritual power. As Coleridge said, "The Book finds us." No other book ever touches the heart, quickens the conscience, as does the Word of God. The whole realm of literature fails to produce any parallel to it. Preach it, and it converts; study it, and it sanctifies; live in its power and under its influence, and it preserves you from error and from sin, and brings you into living communion with the living God. Divine Inspiration alone can account for this.

Headquarters Notes

We ask the earnest prayers of readers that gifts may be forthcoming to remove anxieties which the Council feel concerning response to appeals for the help of the Alliance from widely separated countries, including as we write, Austria and Spain, India and Poland, Portugal and East Africa. If our readers could know the actual facts associated with these appeals they would realise that they involve the direct work of evangelization as well as the co-operation of the Alliance in countries and circumstances where the work of Protestant missions is jeopardised and is involving special agencies of help in which the Alliance is gladly sharing or wishing to share. At the September meeting of the Council it was made clear that the responsibilities of the Hon. Treasurer and the General Secretary to find a considerable sum of money, at least £2,000, before the close of this year, can only be fulfilled by asking for the prayers of all who realise that burdens are not only to be borne but to be relieved; also that now, as always, God can and does answer prayer, for essential means to carry on His work. May we stress the present situation by saying that the Alliance cannot fulfil its responsible mission at home and abroad unless special help is forthcoming during the next three months. As we write an encouraging incident leads us to lift up our hearts. A friend, quite unsought, has written, prompted by God, to enquire concerning the needs of the Alliance. In response to information a letter has been received promising a gift of £100, but expressing the hope that others will give proportionately larger or smaller sums. May we then rely upon the prayers asked for, seeing that the fact remains—the Alliance cannot meet urgent and vital responsibilities unless special help is forthcoming.

Missionary Reunions.—A new Session of the monthly Missionary Reunions opens at the Alliance House on Thursday, October 18th, commencing at 3 p.m. A Programme of unusual interest has been arranged,

extending to June of next year. The full Programme will be available on October 18th; in the meantime we quote the engagements for the next three months:

MISSIONARY REUNIONS.

PROGRAMME.

1934

October 18th. **THE SUDAN**

Speakers:

Mr. GILBERT DAWSON and others

General Secretary of the Sudan United Mission

November 15th **THE CONGO**

Speaker:

Rev. J. R. M. STEPHENS, M.A.

Baptist Missionary Society

(with film pictures)

December 20th **SYRIA**

Speaker:

Rev. G. H. LUNN, M.A.

British Syrian Mission

(with lantern pictures)

These Missionary Reunions are Devotional as well as Educational. Their aim is Unity and Co-operation in service to the Missionary Societies generally, and the great Commission, "Go ye into all the world and preach the Gospel to every creature." We invite help to make the Reunions increasingly a centre of sustained fellowship and Missionary co-operation. Missionaries on furlough, Candidates for the Mission Field, and Young People generally, are specially invited. No collections are taken. Literature is available setting forth the aims and needs of Societies represented from time to time. We remind those wishing to attend that Buses 44, 68, 169 and 77 pass through Russell Square within one minute of the Alliance House. Nearest Tube Stations: "Russell Square" and "Holborn."

Prayer for Governments.—Before we present recent correspondence with our Foreign Secretary on the subject of Foreign Diplomatic appointments (the letters speak

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for themselves) we are constrained to include a paragraph from a letter which has reached us from China. It comes from Mr. D. E. Hoste, Director in China of the China Inland Mission. Mr. Hoste writes:

Your magazine for May - June has been read by me with special interest, the accounts of evangelical movements in different parts of Europe being most interesting. During the past year or more it has been much impressed upon me that all Christian people need, in practice, to bear in mind the divine injunction constantly to remember in prayer the Governments of different countries. Though not myself a "Churchman" I must say that in this regard the Prayer Book seems to set an admirable example of orderly, comprehensive prayer on behalf of all sorts and conditions of men. I also venture to enclose, in case you care to look at it, a brief article written by me not long ago for insertion in a monthly Mission paper issued in China for our workers and some others. I venture to think that we need to be more business-like in this matter of prayer. If, for example, we are definitely commanded to pray for Governments, and we, through forgetfulness or remissness, fail to do so, then there will be a corresponding measure of loss and disaster in the public affairs of the nations. Surely in this, as in anything else, the principle holds that as we sow we reap.

Foreign Diplomatic Appointments.—The following correspondence has taken place with the Secretary of State for Foreign Affairs:—

(Copy)

June 4th, 1934.

Rt. Hon. Sir John Simon,
G.C.S.I., K.C.V.O., O.B.E., K.C., M.P.,
H.M. Secretary of State for Foreign Affairs,
Foreign Office,
S.W.1.

Sir,

The Council of the World's Evangelical Alliance wish to bring to your notice the fact that so many appointments, including those more recently made to Foreign Embassies, are those representing the Roman Catholic Church. In pointing this out they wish me to make it clear that the Alliance is not a body which desires to overlook the rights of all subjects of H.M. the King to the privileges of civil and religious liberty within the Law of the Realm; it should, however, be borne in mind that the Roman Catholic Church denies to others in Roman Catholic countries the privileges which she herself enjoys in the British Empire. In Italy, for instance, where Signor Mussolini, in concluding a Concordat with the Vatican, guaranteed religious liberty for all Churches alike that privilege is traversed, and opportunity has already been taken to lay before you some of the facts associated with the difficulties of the Protestant Churches in Italy at the present time arising entirely through the bigotry and hatred of Vatican authorities.

In regard to diplomatic appointments my Council wish me to draw your special attention to the recent appointment to Norway, where the Roman Catholic population is infinitesimal as compared with the Protestant, and a prominent London daily has gone out of its way to comment upon the fact that the new Ambassador, and also his wife, are Roman Catholics, occasion being taken to add the additional information that the latter has a sister who is a nun.

Now, when the Roman Catholic Church including the Archbishops and Bishops in this country are urging upon all Roman Catholics the importance of taking every possible advantage to impress the furtherance of "Catholic Action," as dictated by the Pope in a recent Encyclical, it is of great importance to the Protestantism of the Nation as a whole that those representing H.M. the King in foreign countries should, when and where possible, be representatives of our national religion.

It is the hope of my Council that this matter will receive your earnest consideration.

On behalf of the Council,

I am, Sir, Yours faithfully,

(sgd.) H. M. Gooch, General Secretary

(Copy)

Foreign Office,

S.W.1

July 23rd, 1934.

Sir,

I am directed by Secretary Sir John Simon to say that your letter of the 4th ultimo regarding diplomatic appointments has received careful consideration.

2. I am to inform you that His Majesty's Government consider that they must reserve to themselves complete discretion in making such appointments, irrespective of the religious faith of the persons selected.

I am, Sir,

Your obedient Servant,

(sgd.) R. A. GALLOP.

The General Secretary,

World's Evangelical Alliance,
19, Russell Square, W.C.1.

(Copy)

19, Russell Square, W.C.1

July 31st, 1934.

Rt. Hon. Sir John Simon,
G.C.S.I., K.C.V.O., O.B.E., K.C., M.P.,
H.M. Secretary of State for Foreign Affairs,
Foreign Office, S.W.1.

Sir,

I beg to acknowledge with thanks your letter of the 23rd July with reference to diplomatic appointments. In view of the terms of your reply, however, I think it right to say that I made no suggestion that His Majesty's Government should not reserve to themselves complete discretion in making such appointments, irrespec-

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tive of the religious faith of the persons selected. It is quite obvious, however, that in certain circumstances it may be very proper indeed that His Majesty's Government's discretion should be exercised with regard to particular local circumstances and to the proper representation of the British Nation. I feel sure, for instance, that in sending a representative to the Vatican His Majesty's Government would take very good care that a person who did not hold very strong views of one particular character on religious questions was appointed. That, no doubt would be a perfectly proper exercise of His Majesty's Government's complete discretion. In the same way I am directed to suggest that recent appointments have paid too little attention to the desirability of not offending a very large body of public opinion in this country.

I am well aware that it is not easy to state in terms of a rule what ought to be done with regard to questions of the religious faith of persons appointed to diplomatic positions, but my Council ventures to think that the discretion of His Majesty's Government ought not to be exercised in such a way as to make it appear that an undue balance is maintained between those who hold the faith of the great majority of the Nation and others.

On behalf of the Council,

I am, Sir, Yours faithfully,

(sgd.) H. M. GOOCH, General Secretary.

The Universal Week of Prayer.—On other pages we give the international letter of invitation (for it has already been signed by world representatives in addition to the home signatures which appear), and the topics for daily prayer during the forthcoming Universal Week of Prayer, which falls next year from Sunday, January 6th, to Sunday, January 13th inclusive.

We owe much to those who annually co-operate in making arrangements to ensure local united gatherings for Prayer. Such organisation must necessarily wait upon hearty response from home and foreign representatives. It is important that early arrangements should be made. If, in some places, it is not found possible to organise united gatherings arrangements can be made for the Week to be observed so as to help to kindle unity, and at least to ensure the use of the daily topics in public and private worship.

We shall have a great deal more to say concerning this important and recumenical observance in the next (December) issue of EVANGELICAL CHRISTENDOM.

Common Prayer.

"Ye also, helping together by Prayer."

"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the news from Mr. D. E. Hoste of fresh spiritual revival in China; from Dr. Orts Gonzalez of the new opportunities and openings for evangelization and co-operation in Spain, and also in Portugal; for some who have already come forward with special gifts to enable the Gospel to be preached to those still in darkness.

LET US PRAY—

That the Divine blessing may continue to rest upon the world-wide labours of the Evangelical Alliance to keep the unity of the Spirit, in the bond of peace.

That this appeal for special gifts at a time of unprecedented opportunity and yet of financial crisis may be liberally and speedily responded to.

That new work in Spain, Portugal and Latin America may be prospered; that efforts to be of practical help to the Protestant Churches of Austria may succeed; also that the general work of the Alliance on the Continent of Europe may at this anxious time find the prayers and practical co-operation of Christian people everywhere.

For the German Evangelical Churches, especially those engaged in a struggle for liberty of conscience, in which all that is vital and best in the Gospel of Christ is at stake.

That the arrangements for the forthcoming Universal Week of Prayer may find early and hearty co-operation, and be under the power of God the Holy Spirit Who alone can heal divisions and guide true Prayer and Thanksgiving.

EVANGELICAL CHRISTENDOM

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1935

Sunday, January 6th, to Sunday, January 13th, 1935
(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 6th, on the texts suggested for this purpose (see page 157). They are also asked to urge their congregations to make use of the topics for Prayer, also to attend the local united Meetings during the Universal Week of Prayer.

Please forward a brief report of Meetings held and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who call upon God through the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN OUR LORD JESUS CHRIST,

In again calling you, the Christians of many nations and fellow-members of the One Church of which Jesus Christ is the Head, to unite in common Prayer during the Universal Week of Prayer, we do so with much thankfulness.

Again and again during recent years situations have arisen in various parts of the world which seemed as if they would lead inevitably to catastrophe, yet we have been conscious of the restraining hand of God. More than we realise this has been the result of the united prayers of Christian people.

The nations of the world may seem far from having become "the Kingdom of our Lord and His Christ," but in almost every land there exist significant spiritual movements. The call to widespread evangelism has been a notable feature of the past year. The Christian Church is entrenching itself in the life of many non-Christian peoples and is becoming conscious of a new sense of responsibility to the needs of others.

While acknowledging the lack everywhere of an adequate consciousness of God and of vital Christian fellowship, we can give thanks that in both these directions there are movements of great promise. The insufficiency of human wisdom and effort, however, to meet the need of the world was never more evident. An atmosphere of insecurity surrounds us on every side. It is also being realised that there is little place for a merely apologetic Christian witness in the modern world, and that only a clear, positive message—the Word of God Himself—will meet the situation.

Realising these things, let us with renewed earnestness lay hold upon the sufficiency and power of the Holy Spirit, and confessing our manifold sins, shortcomings and failures, become more usable in His service.

The message of the crucified and risen Christ, with all its other-worldliness, is still the only cure for the ills of the world. Whole-hearted and self-denying devotion is demanded of all, if we would convince.

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men of the power of the Gospel, and it is our supreme duty to bear witness to the individual of Christ's saving and transforming power.

There are certain situations which emphasize this call to united prayer. Especially should we remember the distressing condition of the Jews, and the difficulty of their position in some European countries; the growth of a nationalism that circumscribes those Christian ideals which aim at building up a new world; the various schemes of economic recovery which will struggle under world difficulties; and the sad curtailment of the Christian enterprise of Missions arising from financial chaos in many warring countries.

In face of the world situation the need of Christian unity becomes more imperative than ever. The effective witness of the Gospel will largely depend on our manifestation of unity, the strength of our convictions, the greatness of our faith, and the reality of our love. Equipped in the whole armour of God, what can possibly hinder the evangelization of the world in our generation?

We are,

Yours in the Fellowship of the One Body.

(Signed)

WILLIAM EBOR, *Archbishop of York*.
 CHARLES F. ARMAGH, *Archbishop of Armagh and Primate of all Ireland*.
 A. F. LONDON, *Bishop of London*.
 E. W. BIRMINGHAM, *Bishop of Birmingham*.
 PERCY BLACKBURN, *Bishop of Blackburn*.
 ALFRED BRADFORD, *Bishop of Bradford*.
 C. A. BRISTOL, *Bishop of Bristol*.
 HENRY CHILMSFORD, *Bishop of Chelmsford*.
 EDMUND DERRY, *Bishop of Derry*.
 HAROLD GIBRALTAR, *Bishop of Gibraltar*.
 JOHN GUILDFORD, *Bishop of Guildford*.
 Lisle Hereford, *Bishop of Hereford*.
 CYRIL LEICESTER, *Bishop of Leicester*.
 J. A. LICHFIELD, *Bishop of Lichfield*.
 ALBERT LIVERPOOL, *Bishop of Liverpool*.
 GUY MANCHESTER, *Bishop of Manchester*.
 HAROLD NEWCASTLE, *Bishop of Newcastle*.
 B. NORWICH, *Bishop of Norwich*.
 THOMAS OXON, *Bishop of Oxford*.
 CLAUDE PETRIBURG, *Bishop of Peterborough*.
 NEVILLE PORTSMOUTH, *Bishop of Portsmouth*.
 ARTHUR RIPON, *Bishop of Ripon*.
 W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich*.
 ST. CLAIR SARUM, *Bishop of Salisbury*.
 LEONARD H. SHEFFIELD, *Bishop of Sheffield*.
 WILLIAM SODOR & MAN, *Bishop of Sodor & Man*.
 JAMES WAKEFIELD, *Bishop of Wakefield*.
 ARTHUR WORCESTER, *Bishop of Worcester*.
 D. L. ST. DAVID'S, *Bishop of St. David's*.
 JOHN F. CASHEL, *Bishop of Cashel*.

JAS. CLOCHER, *Bishop of Chester*.
 WILLIAM CONK, *Bishop of Cork*.
 J. IRVINE DERRY, *Bishop of Derry*.
 CHARLES LIMERICK, *Bishop of Limerick*.
 GODFREY OSSORY, *Bishop of Ossory*.
 P. D. THOMSON, *Moderator of the Church of Scotland*.
 ARCHIBALD ALEXANDER, *Moderator of the Presbyterian Church of England*.
 WILLIAM YOUNGER, *President of the Methodist Church*.
 T. T. JAMES, *Chairman of the Congregational Union of England and Wales*.
 GILBERT LAWE, *President of the Baptist Union of Great Britain and Ireland*.
 J. N. LISKEY, *Chairman of the Moravian Church Board*.
 JOHN EDWARD LLOYD, *Chairman, Welsh Congregational Union*.
 W. SYLVANUS JONES, *Moderator of the General Assembly of the Presbyterian Church of Wales*.
 H. MEIRION DAVIES, *President, Welsh Methodist Assembly*.
 THOS. M. JOHNSTONE, *Moderator of the Presbyterian Church of Ireland*.
 J. H. RUSHBROOKE, *President, National Council of Evangelical Free Churches*.
 S. W. HUGHES, *Secretary, National Council of Evangelical Free Churches*.
 SIDNEY M. BERRY, *Moderator of the Federal Council of the Evangelical Free Churches of England*.
 A. H. WILKINSON, } *Secretaries*
 JOHN R. TEMPLE, } *British and Foreign Bible Society*.
 G. A. FRANK KNIGHT, *General Secretary, National Bible Society of Scotland*.
 BRYAN W. ISAAC, *Secretary, Church Federal Aid Society*.

W. WILSON CASH, *General Secretary, Church Missionary Society*.
 E. MERCER WILSON, *General Secretary, Religious Trust Society*.
 T. COCKER BROWN, *Foreign Secretary, London Missionary Society*.
 W. J. NOBLE, *General Secretary, The Methodist Missionary Society*.
 CHAS. EDWD. WILSON, *Foreign Secretary, Baptist Missionary Society*.
 W. H. ALDER, *Home Director, China Inland Mission*.
 DANIEL BARTLETT, *Hon. Secretary, Bible Churchmen's Missionary Society*.
 EDMUND E. CARR, *Hon. Secretary, Inland Bible and Medical Mission*.
 A. J. MORTIMORE, *General Secretary, Church of England Inland Missionary Society*.
 GEORGE L. BRANDER, *Secretary, Foreign Mission Committee of the Presbyterian Church of England*.
 HERBERT G. PROBERT, *Secretary, South African General Mission*.
 BETTRAM JONES, *General Secretary, South American Missionary Society*.
 A. STUART McRAE, *Secretary, Evangelical Union of South America*.
 CLARENCE H. GILL, *Secretary, Church Missions to Jews*.
 FRANK J. EULEY, *Secretary, British Society for the propagation of the Gospel among the Jews*.
 JAMES KELLY, *General Secretary, World's Sunday Schools Association*.
 H. W. FOX, *Hon. Secretary, British Council of the World Alliance for International Friendship through the Churches*.
 ROBT. C. MACKIE, *General Secretary, Student Christian Movement*.
 F. J. CHAMBERLAIN, *General Secretary, National Council of Y.M.C.A.*
 C. M. WALDEGRAVE, *National President, Y.W.C.A. of Great Britain*.
 W. R. OWEN, *General Secretary, Christian Alliance of Women & Girls*.
 EDWARD J. HIGGINS, *Salvation Army*.

R. C. HART DYKE, *Hon. Treasurer and Chairman of Executive Council*.

W. TALBOT RICE, } *Hon. Secretaries*.

J. CHALMERS LYON, } *Hon. Secretaries*.

HENRY MARTYN GOOCH, *General Secretary*.

WORLD'S EVANGELICAL ALLIANCE (British Organisation).

19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this Declaration were it not for reasons which do not affect the ecclesiastical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 6th, to Sunday, January 13th, 1935

SUNDAY, JANUARY 6th, 1935

SUGGESTIONS FOR SERMONS AND ADDRESSES:

Trust:—John xiv. 1; Mark xi. 22, 24; 1 Tim. iv. 10.

Fellowship:—1 John i. 3, 7; John xvii. 21.

Service:—Matt. xxv. 40; Matt. xxviii. 19-20; Matt. xxiv. 14.

Hope:—Acts xxvi. 6; Rom. viii. 18-25; 1 Thess. i. 3, 9-10.

MONDAY, JANUARY 7th, 1935

HUMAN NEED—REPENTANCE

THANKSGIVING—That God in His love has made provision for all human need—present and future.
That God in Christ has finished the work of man's redemption and has committed to His followers its proclamation to all men.

CONFESSION—That we have so often failed to respond to the appeal of human need.
That our selfishness, pride, spiritual intolerance, and lack of faith, often retard the fulfillment of God's purpose.
That the hardness of our hearts hinders true repentance.

PRAYER—That God may open men's eyes and soften their hearts. That He may grant repentance and forgiveness to Christians and non-Christians alike.
That He may lay the burden of the need of others upon His children everywhere.

SCRIPTURE READINGS—Rom. iii. 1-26. Gal. v. 1-26. Ps. ii.

TUESDAY, JANUARY 8th, 1935

THE CHURCH IN THE WORLD—FAITH

THANKSGIVING—That the Church universal embraces peoples of every nation and tongue.
That God honours it with increasing opportunity and power to witness.
That, in spite of unfaithfulness and frailty, the Gospel to be proclaimed is still the power of God unto salvation.

CONFESSION—Of its foolishness of faith and lack of enterprise in completing the world-wide witness of the Gospel.
Of its lack of humility and its failure to interpret adequately Christ's spirit and message to the world.

PRAYER—For a new vision of spiritual resources in Christ. For a deeper faith in God's power to consummate His Kingdom through faith and obedience.
For a vital spiritual quickening of the Church in the world of to-day (John xvii. 9).

SCRIPTURE READINGS—Acts ii. 1-21. Matt. xvi. 13-28. Col. i.

WEDNESDAY, JANUARY 9th, 1935

THE NATIONS OF THE WORLD—FELLOWSHIP

THANKSGIVING—For the forces which restrain men's selfish ambitions and passions.
For all that the nations have to give one another.

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CONFESSION—Of national self-seeking, suspicion, and all self-regarding policies.

Of religious intolerance and suppression of freedom of speech and conscience.

PRAYER—For a new sense of fellowship and of its possibilities.

For true and wise leaders in national and international affairs.

That each nation may be free to contribute its peculiar gifts to the building up of the Kingdom of God.

SCRIPTURE READINGS—Rom. xii. Isa. ii. Isa. lii. Micah iv. Rev. xxi. 1-7, 23-27.

THURSDAY, JANUARY 10th, 1935

WORLD EVANGELIZATION—OBEDIENCE AND SERVICE

THANKSGIVING—For a world-wide awakening to the essential centrality of evangelism in Christian service.

For national leaders who are calling their fellow-countrymen to widespread evangelism.

For the growth of self-support and of self-propagation among native churches.

CONFESSION—Of the parochial outlook of many Christian people.

Of the lack of sensitiveness within the Church to the need of the millions who have not yet heard the Gospel.

That we have trusted too much to human resources and not sufficiently to the power of the Holy Spirit.

PRAYER—For a realization that every Christian is a missionary, and that every human relationship is a missionary contact.

For the realization by the Church that it can meet the spiritual needs of this generation.

SCRIPTURE READINGS—Mark xvi. Isa. lxi. Acts i. 1-11.

FRIDAY, JANUARY 11th, 1935

NATIONAL AND WORLD-WIDE YOUTH MOVEMENTS IN CHURCHES, SCHOOLS AND COLLEGES

THANKSGIVING—For Christian homes, Sunday Schools, and all movements seeking the spiritual welfare of youth.

For the new spirit of earnestness among the youth of this generation.

CONFESSION—Of failure to give youth a larger place in Christian enterprise.

Of neglect of the family as the supreme means of Christian education.

PRAYER—That the youth of this generation may take a strong hold of God in Christ.

That all teachers of youth may fully utilize their opportunities and realize their responsibilities.

That the enthusiasms of youth may be directed into right channels.

SCRIPTURE READINGS—1 Sam. xiii. Joel ii. 18-32. 1 John. ii. 1-17.

SATURDAY, JANUARY 12th, 1935

CHRISTIAN RESPONSIBILITY TO THE JEWS—MISSIONS TO OUTCASTE AND PRIMITIVE PEOPLES

THANKSGIVING—For the increasing response to the call of Christ among Jews in many lands.

For the large accession to the Christian Church from the outcastes and primitive peoples of India, and from the primitive peoples of Africa and other lands.

For a revived interest among Christian Statesmen in the cause of minorities.

CONFESSION—Of the unhappy growth of anti-Semitism in many Christian nations.

Of the slowness of response at the present day to the needs of oppressed and persecuted peoples.

PRAYER—For a keener sensitiveness to the needs of the oppressed and helpless.

For a fresh vision of Christ, Who, without respect of persons, welcomes men and women of every class and nation.

SCRIPTURE READINGS—Rom. xi. 1 Cor. i. 18-31. Rev. vii. 9-17.

On Sunday, January 13th, special services will be provided in Christian Unity, with corresponding arrangements for united Communion. "That they all may be one . . . that the world may believe that Thou hast sent Me." John xiii. 21.

Vital Unity in Christendom versus Mechanical Uniformity

By Dr. JUAN ORTIZ GONZALEZ* (of Spain)

EVERY true believer has always desired that the following words of our Redeemer in His great intercessory prayer might become actual fact: "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

This desire is greater to-day than ever before, because of the bewilderment of mankind which, staring at its economical and political bankruptcies; and frightened by the uprisings of Communism, Fascism and extreme nationalisms threatening the collapse of our noblest human and moral values—clamours loudly and looks eagerly to the Christian Church to point a way out from the confusion and chaos which to-day prevail in almost every continent, every race and every nation.

How can the Christian Church respond efficiently to that cry of mankind, if she herself appears broken and divided? Stanley Jones, the great evangelist of India, has recently said: "A divided church can be of little moral authority in a divided world."

IMPORTANCE OF UNITY

And Dr. John A. Mackay, in his recent essay on "The Christian Message for the World To-day," has also emphatically stated: "The primary social task of Christianity consists in a realisation of the essential oneness of all true Christians in Christ, as members of that community, the Church, which Paul called His Body, and in the consequent expression of that oneness across all human frontiers. In a word, let the Church become as an effective international reality what it is in Christ as a spiritual cosmic reality. The form and basis of the new world order has been laid once and forever in Christ, the transcendent Christ who dwells immanently in that

bruised, broken, and unworthy Body, the Christian Church."

But, in her way of seeking such unity, is the Christian Church following Christ's message and the example of the Apostles? Is it not probable that all her failures in the past to present a united front have come from her endeavour to have a credal, intellectual, verbal and mechanical uniformity instead of a vital and divine unity based on faith, praise and love? When Christ spoke of unity, He said "I am the Vine and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."

When the first heresies appeared in the Apostolic Church, was not the appeal of John in his First Epistle rather to the person of Christ and to love of God and our brethren, than to creeds or doctrines? Did not one of the greatest martyrs of the primitive Christian Church, Ignatius, when divisions and heresies were threatening the Church state: "Where Jesus Christ is, there is the Catholic Church (*Ubi Christus, ibi Catholica est Ecclesia*)"?

THE ROMAN ERROR

Has not the example of the Roman Catholic Church greatly misled the Protestant Churches? I am very much afraid what many Protestants imply when they speak in behalf of unity, is largely a kind of central authority and a kind of mechanical uniformity, as these are exhibited in the authority of the Pope, the creeds and encyclicals of the Roman Catholic Church. Would not that be even more fatal to the Protestant Church than it has been to the Roman Catholic Church? Is it not true that

* Dr. Juan Ortiz Gonzalez, of Spanish nationality, has for many years been associated in a prominent capacity with evangelical work in Latin America. He is now working in Spain, and is in association with the work of the World's Evangelical Alliance, and other organizations representing Christian unity and co-operation.

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in all countries of Europe as well as in Latin America, where the Roman Catholic Church has been supreme for centuries, she has lost millions of members and precipitated them into indifference and even unbelief, because she has exaggerated her credal, intellectual and mechanical uniformity, and the power and privileges of her central authority?

I believe that I can speak, if not with authority, at least with some knowledge of both the Roman Catholic and the Protestant Church. Educated first in good Catholic seminaries and afterwards in good Protestant seminaries; professor first in Catholic seminaries and afterwards in Protestant seminaries; acquainted with the best books on history and theology written by both Catholics and Protestants;—I declare emphatically that the so-called unity of the Roman Catholic Church is a sham; while the unity advocated and promoted by the World's Evangelical Alliance is a Gospel one, vital, efficient and capable of making all believers to feel the truth of that precious text: "Ye are all one in Christ Jesus."

FALSE UNITY

More than twenty-five years ago, while I was yet a nominal Catholic I wrote these words: "How self-complacently Romanism looks upon its pretended unity, while eyeing askance what it arrogantly terms the variations and sub-divisions in the Protestant Church. The Romanist speaks here as if his victory were assured, entire, and complete. There is no Roman theologian who does not point to this unity as the touchstone whereby to distinguish the false from the true. The Romanists are so completely fascinated by the splendours of their pretended unity, that they believe themselves to be a kind of angelic choir, which has always sung the same praises to the Almighty, from Adam to the patriarchs, from the patriarchs to Moses, from Moses to the Synagogue, from the Synagogue to Christ, from Christ to the feudal castles, and from the feudal castles to Pius X. The infatuation of victory blinds them so that they do not see themselves as they actually are. Ignoring history, they do not understand, that that which they now call unity, was in former times a state of chaos and diversity; that their

doctrine, far from having been an unbroken harmonious symphony, so to speak, has been, is now, and will continue to be, a medley of discordant and inharmonious notes; that their so highly vaunted prerogative is neither more nor less than the consummation of a law of sociology and evolution which has found its fulfilment within Romanism, as it is fulfilled in every social organism; with the exception that Romanism, with its exaggerations, has falsified and perverted a movement which, if rightly directed, would have been the fruitful source of true progress, the perdurable basis for a true Christian federation."

In this connection, it gives me pleasure to quote the words of Bartoli, a former Roman Catholic theologian who also is now a Protestant: "The much-boasted doctrinal unity of the Roman Church consists in mere verbal unity, whereby the members of that communion are forced by supreme authority to use a certain formula to express a certain revealed truth to the exclusion of all others. But, as that word in the formula can be interpreted in different ways according to different theological and philosophical systems, all agreement finally is an agreement on a word, not on an idea."

VITAL UNITY

One of the greatest accomplishments of the World's Evangelical Alliance is that its appeal is for vital unity, that unity of the Apostolic Church, in whose centre was Christ; and the efficiency of that appeal is that, if we are true believers in Christ, we are really one with Him, without any need of credal uniformity or mechanical authority.

How properly has Stanley Jones expressed this very thought in his essay, "Motives of Missions": "We have discovered in our Round Table Conferences in the East that the Christian Church is the most united body on earth. As we have asked the members of the round Table Conferences to tell what religion is meaning in experience, we have discovered that when the Christians drop down beneath the level of organisation and special doctrine to the level of experience, there the Christian Church is really united. Wherever Christians are really Christians, they are united in the

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deepest thing in life, namely in life itself. They actually share the same life. They do not have to strive for unity, they have it in the most fundamental facts."

Is not that very fact the one emphasised by the World's Evangelical Alliance, not only on the foreign field but also in the churches at home?

A CONVINCING ILLUSTRATION

I can quote a practical and convincing illustration of the efficiency of the World's Evangelical Alliance. I have visited the Protestant centres of Hispanic-American republics and visited, also, the Protestant churches in Madrid; and I have been astonished to find in Madrid more unity and less denominationalism than I found, for instance, in Mexico, Rio Janeiro, Buenos Aires, Cuba or Porto Rico. I was puzzled, because I did not know the explanation. I said to myself time and again—What has happened in Madrid that, being Spaniards more prone to exclusiveness and fanaticism than Argentinians or Brazilians, I find here so much accord in their monthly prayer meetings and so much friendliness in the meetings of the pastors? The puzzle was solved for me when I learned of the work of the World's Evangelical Alliance.

METHODS

Not only does the aim of this Society follow the example of Christ and the Apostles; but its methods are most efficient. Failures in the past to arrive at a more complete unity have been due, in my understanding, to the fact that we expected to reach that end by creeds and formulas in which mind and thought predominate. Mind and thought are, in themselves, discriminating and producers of divisions. Ecclesiastical history demonstrates that, by such methods, instead of having a more united church, we have divided it. Again, I can quote Bartoli to good effect: "Men that think all alike spontaneously in religious subjects are nowhere to be found. Verbal doctrinal unity in the Roman Church can be found, real unity never! They repeat materially the same formula, they swear by the same symbol; but what is white to one is black to the other. The

meaning of the formulas changes with the changing of the schools and of the religious orders to which the Roman divines belong. To convince himself of this, one has only to study the history of dogmas: Schwane for instance, Scheeben, or Turnel—all three Roman Catholics and learned men. In fact, real doctrinal unity is an impossibility. God will not have it. God has created the universe and man on the lines of variety, not of morbid uniformity. When you find two men whose faces and persons are perfectly alike, I will find also two intellects who think in an identical manner."

And to corroborate his view with illustrious examples, he says: "Take, for instance, the bishops and saints of the ante-Nicene Church on the mystery of the Holy Trinity. They did believe in the Trinity, for they believed in the Father, in the Son, and in the Holy Ghost; and yet at Antioch they condemned, or at least withdrew, when it came into dispute, the word *homoousion* which later on was received at Nicæa as the special symbol of Catholicism against Arius. The six great bishops of those times were St. Irenæus, St. Hippolytus, St. Cyprian, St. Gregory Thaumaturgus, St. Dionysius of Alexandria and St. Methodius. Of these, St. Dionysius is accused by St. Basil of having sown the first seeds of Arianism, and St. Gregory is allowed by the same learned Father to have used language concerning our Lord which he only defends on the plea of an economical object in the writer. St. Hippolytus speaks as if he were ignorant of our Lord's Eternal Sonship; St. Methodius speaks incorrectly, at least, upon the Incarnation; and St. Cyprian is very inexact, to say the least, about baptism and its minister. Again, St. Ignatius may be considered as a Patripassian; St. Justin Arianises; St. Hippolytus is a Photinian; Tertullian is heterodox on several points of Christian doctrine; Origen is, at the very least, suspected; Eusebius was an Arian.

But were all these Fathers heretics? Not at all. They all believed what we believe, what true Christians always believe. They believed the true, revealed dogmas; but in trying to explain them they went off in different ways, because it is very natural that men, in the act of thinking, should do so."

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THE RIGHT WAY

Just the opposite happens, when we approach religious mysteries, and particularly the heart and centre of Christianity—Christ—through the will, because the will compels believers to go towards the object beloved and, therefore, they feel united, because the object is the same. That explains why all good believers, no matter whether Catholic, Protestant, Greek Orthodox or outside of the churches, when they praise and pray, do it in almost identical terms, because in such acts will predominates. Anyone well acquainted with the best prayers and the best songs of Christianity knows that this is true. You cannot distinguish, merely by reading them, whether the best hymns and prayers have been written by Catholics or Protestants or members of the Greek Orthodox Church. Because they are dictated by the love of Christ and look directly to Christ, they express identical feelings and praises. To me, the wisest and most proper way for securing vital unity is the holding of common prayer meetings. The day in which all Christian churches are united in prayer to Christ, based on faith in Him and singing His praises looking to Him as their Redeemer and King, that day the Christian Church will appear truly united, with the union which Christ demands and the Apostles practised; and the more such services are held, the less shall we appear divided, no matter how many our creeds and intellectual differences may be; because then we not only would respect those with whom we pray to Christ and sing His praises, but also we shall at once realise that they are members of the same family, members of the same Body of which Christ is the Head.

So the World's Evangelical Alliance, in methods as well as in aim, is taking the most

practical steps to make all believers realise their vital unity in Christ.

IN LATIN AMERICA

If the World's Evangelical Alliance has been efficient and highly commendable in countries in which the majority are Protestant, it is more necessary and it will be more commendable in countries where the Roman Catholic Church has been supreme and the Protestant churches constitute yet a minority.

I attended the Protestant Congress in Havana in 1928, in which the delegates from Mexico, Central America, Cuba, Porto Rico, Santo Domingo, Colombia and Venezuela, met and unanimously adopted the resolution to constitute a federation and to apply for incorporation into the Federation of Protestant Churches of North America. Anyone could see that that appeal was prompted by the feeling of their weakness and need of protection; and for that reason they looked for a federation with other brethren stronger than themselves. So far, nothing practical has come from that great plan; but I am quite convinced that the establishment of the World's Evangelical Alliance in all of those countries could invigorate them and give them these two great comforts: First, that they are already one with the great Protestant churches of the world. Second, that in case of need and persecution, they can be helped and protected.

When one reads what the World's Evangelical Alliance has done in that respect by helping churches in Italy, Russia, Armenia, and particularly in Spain, he cannot but feel that this society will be warmly welcomed in all countries of Latin America.

I believe so much in what this Alliance can accomplish everywhere, that I shall advocate strongly and work steadily for its establishment wherever I can.

In response to this exposition of the central position of the World's Evangelical Alliance among evangelistic agencies, the Alliance is seeking to raise special funds for the furtherance of its witness and work in Spain, Portugal, and Latin America. In Midling God-speed to Dr. Otto Comenius on his return to Spain the Council assured him of hearty co-operation in the special work of evangelisation in Andalusia, which will occupy his immediate attention, and made a preliminary grant towards the expenses. Gifts, designated or otherwise, for use in Spain or Portugal and Latin America, are appealed for, and should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.



Professor ERNESTO COMBA
Elected Moderator, 1934

The Waldensian Church Synod

at Torre Pellice
(Sept. 2nd-7th)

By

HENRY MARTYN GOOCH



Dr. V. ALBERTO COSTABEL
Retiring Moderator

THE present is a time of some anxiety among the Protestant Churches of Italy. Signor Mussolini holds their unbounded confidence and their unstinted gratitude for safeguarding the interests of religious liberty when concluding a Concordat with the Vatican. The anxieties referred to do not arise from that source. They are faced by enmity and uncharitableness on the part of the Vatican and its many devices to undermine, through official or more public channels, the work of the Protestant Churches whose sole desire, while loyal to the State and exercising religious tolerance towards others who differ from them, is to circulate the Holy Scriptures and to preach and teach the undiluted Gospel of Jesus Christ.

A Synod or Assembly of the Waldensian Church is an impressive event. Held in the midst of what are known as the "Waldensian Valleys" of Piedmont it shares the natural beauty of an alpine background with the spiritual beauty of Christian unity and fellowship, a marked feature of this annual Assembly. One looks back upon the opening Service

(on Sunday, September 2nd) in the Waldensian Church at Torre Pellice, with all its historic associations and recalls a notable sermon on "Jacob's Ladder" preached by the retiring Moderator, Dr. Alberto V. Costabel, whose attainments have recently been signally recognised by the conferring upon him by Edinburgh University of the degree of Doctor of Divinity.

On the following day, Monday, the business of the Synod opened with a great gathering in the same building, preceded by a procession of unusual interest from the Tavola or Parliament House of the Waldensian Church to the Church, headed by the President of the Synod, the Vice-Moderator, Members of the Tavola, Foreign Delegates



Photo by

THE CHURCH (l./r.) and ASSEMBLY HALL
of the Waldensian Church, Torre Pellice

H. M. Gooch

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The procession from the Assembly Hall to the Church, which precedes the opening of the Synod—the President leading the two candidates for ordination

and the Pastors gathered for the occasion from all parts of Italy. Having reached the Church the Foreign Delegates and others are grouped around the pulpit and an intense sermon preached by the President of the Synod, Pastore Enrico Tron, on the words "Now then we are ambassadors for Christ," followed immediately by an impressive ordination of young students for the ministry. Succeeding days are devoted to the business of the Synod, Thursday being set aside for a further great gathering in the Church devoted to the reception of reports and speeches from Foreign Delegates. This year only two delegates from Great Britain attended, Dr. Archibald Alexander, Moderator of the Presbyterian Church of England, and the General Secretary of the World's Evangelical Alliance. Others who spoke on this most interesting occasion were Pastore Louis Appia representing the Société des Missions Evangeliques de Paris, Rev. Pietro Moncado, a Waldensian who represented the Dutch Reformed Church of America, Rev. A. H. Pullen, Director of the Spezia Mission, Pastor

Ch. Bertalot representing the Eglise Nationale du Canton de Vaud, and Signor Enrico Pons, Agent of the British and Foreign Bible Society at Rome. Dr. Alexander in the course of his address aroused much enthusiasm by his expression of hope that in the future Westminster College, Cambridge, would be able to

offer a bursary to a Waldensian student, thus sharing with New College, Edinburgh, the privilege of helping the Waldensian Church in its education of young students for the ministry at home or abroad.

One might dwell upon other features of interest, the United Communion Service



The Moderator of the Presbyterian Church of England and the General Secretary of the World's Evangelical Alliance visit the historic Cave at Aoste in the Piedmont Alps which sheltered the Waldensian remnant and preserved the people and their Church from extermination

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with which the Synod closes; the discussions, some of them in private session, concerning matters which press at the present time upon the conduct of Protestant worship and the preaching of the Gospel in Italy. Altogether the occasion is unique, and I hope I may be allowed to add that altogether this Waldensian Church and its Missions demands more generous help from sister churches and Protestant Christians in this and other lands. The difficulties at the present time are manifold; contributions from England and America have diminished and have been further restricted by deflation in exchange. The scantiness of financial resources hinders the progress of the work, especially the work of evangelization which is a matter of the greatest importance to Italy at the present time. The hindrances are not only from open



Photo by

H. M. Gook

Dr. Archibald Alexander, Moderator of the Presbyterian Church of England, inspects the Ethelbert Monument at Rebbio-Felice commemorating the sympathy with the Waldensians shown by Oliver Cromwell and other British admirers.



Photo by

H. M. Gook

The retiring Moderator (center), Moderator (right) and the President of the Synod (1934), Pastor Henry Tron, Jr. (left).

hostility on the part of the Vatican, but from dumb sympathy on the part of those who, if they could see and hear for themselves what the writer has just witnessed, would surely hear also a call from God to give of their utmost, and to do it quickly.

Before it closed the Synod elected by overwhelming majority Prof. Ernesto Comba as Moderator following the retirement of Dr. V. A. Costabel. To the latter, and to his beloved partner in life Mrs. Costabel, the hearts of many in Italy and elsewhere will go out as, under the age limit of seventy, Dr. Costabel retires, to take up residence in Milan.

Protestant Problems of Europe

THE International League for the Defence and Furtherance of Protestantism has just concluded its Sixth Biennial Assembly which took place at Hemmen Castle, near Arnheim, Holland. The writer was present throughout the sessions of the Assembly, which opened on Monday evening, July 23rd, with an Inauguration Service in the small but historic church attached to the castle, some portions of which go back over

600 years. The programme was relayed by the Dutch Broadcasting Service, the opening address being given by the President of the League, H.E. Minister of State Professor Dr. Slotemaker de Bruine. The theme of this address was "Unity," and the President was followed by various representatives of British and Continental Churches, including Dr. Ch. Merle d'Aubigné of France, Army Chaplain-General Malin of



GROUP TAKEN AT SIXTH ASSEMBLY OF THE INTERNATIONAL PROTESTANT LEAGUE,
HEMMEN CASTLE, HOLLAND, JULY, 1934

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Finland, and a brief message from Professor Henderson of Aberdeen (who was unable to be present), the message being read by Professor Burleigh, representing the Church of Scotland. The British delegates numbered five; Scotland being represented as already mentioned, Ireland by Professor Paul of Belfast, and England by Rev. E. J. T. Bagnall and Mr. H. Martyn Gooch, being representatives of the World's Evangelical Alliance. In addition to these home delegates the Assembly was constituted by representatives of Protestant Churches and work throughout Europe, including some, perhaps not so prominent in print, but honoured and beloved for their faithful and persistent stand for the cause of Protestantism in their respective countries.

The business sessions of the Assembly opened with papers, followed by discussion, on the subject of "Mixed Marriages." At its previous Assembly at Stockholm in 1932 the League adopted resolutions on this question of world-wide importance. Some practical results were communicated by Dr. Hippel of Gottenburg. An arresting paper containing suggested proposals for the continuation of the work of the League in this connection was read on behalf of the Bishop Raffay of Budapest, who was unable to be present; while a paper on the subject "The Sovereignty of the State and Mixed Marriages" was read by Rev. E. J. T. Bagnall, Secretary of the London Free Church Federation. The discussion which followed was highly interesting, and before the Assembly closed a further resolution on the subject was adopted requesting the various international groups to bring the matter before their Governments, and in every possible way to pursue the campaign against the evils set up by the Papal decree *Ne Temere*. On the same day at the evening session the subject of lapses from the Protestant Churches was considered. The President presided, addresses being given by Professor Witte of the University of Berlin, Dr. Klinkenberg of Amsterdam, and Pastor Wolf, President of the Protestant Association of Alsace-Lorraine.

Perhaps the most arresting day of the Assembly was that when the morning and afternoon sessions were devoted to "The Problem of the State in the Light of the Gospel," and the evening session to that of

"Catholic Action and Protestantism." A masterly paper which aroused enthusiasm was read by Professor Burleigh on the subject of "Calvinism and the State." Dr. Wendland of Heidelberg University read a paper on the subject of "The Problem of the State in Germany," highly provoking of thought and giving rise to some heated discussion, especially as, to the surprise of some groups in the Assembly, a communication had been put in by the German delegates at the commencement of the session which was signed and dated by them as from the German frontier at Bentheim. This statement limited their participation in the Assembly, and included the pronouncement that "the internal German Church question is no item of the orders of the day and the German delegates, therefore, will not refer to this in the official deliberations." Dr. Wendland had been nominated to be the official speaker of the German delegation of the Reich on the subject.

At the evening session Principal Paul of Belfast presided and Dr. Ohlemuller, the highly efficient General Secretary of the League, briefly introduced the subject of the evening. He was immediately followed by the General Secretary of the World's Evangelical Alliance, Mr. Gooch's paper on the subject of "Catholic Action and Evangelical Christendom" taking under review the present situation in regard to the Roman Catholic Church in England and other countries, and showing how through successive Papal Encyclicals, and in other ways, "Catholic Action," while affecting a spiritual programme, was in reality a movement capable of high political potency directed to the subversion of civil and religious liberty in the interests of the Roman Church. Before the Conference closed the following resolution, arising out of Mr. Gooch's paper, was unanimously approved: "The International Protestant League, while approving of the full religious liberty and the complete freedom to propagate her religious views which are accorded to the Roman Catholic Church by law and by public opinion in Protestant countries, claims that the same full measure of religious freedom should be extended to Protestantism in countries which are predominantly Roman Catholic."

The closing sessions of the Assembly were devoted to a review of Evangelical and

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Protestant movements in various countries of Europe. The speakers contrived, each in the ten minutes allotted to him, to lay before the Assembly an amazing collation of facts and figures, as well as a searching account of religious aspirations and struggles under difficulties which can only be comprehended at their full value by those in personal contact with Evangelical and Protestant interests on the Continent. Perhaps the most moving appeal came from Austria, and the writer may remark that the news which had come through that morning from Vienna assisted sympathy and spiritual response which it was impossible lightly to regard. There are many needs, and pressing needs at that, at the present time represented by Evangelical movements in Europe, but perhaps the most urgent is that sympathy should be shown to the Protestant Churches of Austria, where only quite recently some thousands of converts from the Roman Catholic Church have sought membership with the Protestant bodies, and the influx still continues. In England the World's Evangelical Alliance is seeking on a co-operative basis to minister to this appeal and call for help. Among other countries and districts represented were the Ukraine, and the Baltic States, the speaker for the latter being Pastor Steinwand of Tartu, who made reference to a mistaken outlook upon the religious situation in the Baltic States which, for the sake of sectarian interests and narrow-mindedness, regarded the Orthodox Church from the standpoint of paganism, rather than from that of opportunity which to-day presents itself before Evangelical movements, both as regards the circulation of the Bible and open doors for the preaching of the full Gospel of Christ. Among other

speakers were Dr. Zilka for Czechoslovakia, Dr. Merle d'Aubigné for France, Pastor Emil Hoyois for Belgium, and a brief paper by Dr. John A. Bain of Belfast, who was unable to be present, on the subject of Evangelical Movements in Spain, including the recent Spanish Evangelical Congress, under the auspices of the Spanish Evangelical Alliance, was read by Professor Paul in his absence.

Remark should be made of the report read by the General Secretary, Dr. G. Ohlemuller, on the work of the League during the past two years. After it had been communicated the General Secretary of the World's Evangelical Alliance rose and expressed on behalf of the British delegates the feeling of affection in which Dr. Ohlemuller was held, and the realisation of the heroic work which he and his indefatigable Secretary, Miss Lehmann, accomplished in the preparations for this Assembly, despite the fact of impaired health.

Much more could be written concerning this notable gathering. In the seclusion of a castle remote from town life, where all surroundings were helpful to fellowship and community of speech and action, another attempt was made to grapple with some of the Protestant problems of countries of Europe, and not unsuccessfully. It is certain that spiritual issues and practical results must follow the Hemmen Assembly. Its appeal is not merely to the sixty delegates who were present, but to the Protestant Churches and Christians of this country, and of the world. If Protestantism in Europe goes under nothing can save either civilisation or Christianity from a fate which may well be interpreted as a cataclysm.

H. M. GOUGH.

"Hitherto there has been no fair opportunity for Spain to accept or repudiate Protestant Christianity, because there was no religious freedom, and also because of the prejudices just mentioned. But now there is religious freedom and a real opportunity; and the writer feels sure that Spain will never curtail that freedom, no matter whether the Republic is controlled by Right Hand parties or by Left Hand parties. Even if the monarchy should be restored, a thing which is altogether improbable, church and state will never again be united and nobody will dare to take away religious freedom. To avail ourselves of this great opportunity, what is needed now is a real, systematic, national and comprehensive campaign of evangelization, covering all regions and important towns of Spain and including all classes of society."—Dr. J. Orts Gonzalez.

"Catholic Action" and Evangelical Christendom*

By HENRY MARTYN GOOCH

AMONGST developments in the religious world of to-day no movement demands more earnest enquiry and diligent watchfulness than "Catholic Action." Militarism and priestcraft have been described as the twin plagues of our modern world. International statesmen have, at Geneva, long been endeavouring to find a cure for the former, without great success, and while militarism may be the most pressing danger of the two, priestcraft is certainly the most subtle, especially at this present time. "Catholic Action" is an illustration of how the Roman Catholic Church works at the present day. It has come into being at a decisive hour. Let this statement be well considered, for I suggest that events are impending which concern "Catholic Action" which will not only determine the civil and political influence of the Hierarchy in my own and other countries, but will test the solidarity and unity of the Evangelical and Protestant Churches. We meet as representative of the Protestant Churches, instructed, alive, and awake to the falsity of the theocratic yearnings of those who successively occupy the Chair of St. Peter at Rome, and to the unalterable enmity and hatred of the Hierarchy as a whole to all outside the Roman "fold." These are the words of Pope Pius XI. (reported in the *Osservatore Romano* of April 21st, 1934. "What is Catholic Action?" he remarked: "Before everything else it is action. I remember when still a young man and Catholic organisation was much under discussion, having heard a Holy Bishop remark 'To be a Catholic is alright, but above all in order to be a good Catholic one needs to be a good Christian.'" He continued: "That is so, but it is also true that *outside the Catholic Church there is no Christianity, or rather that it is mutilated: it is so purely in name, and that a usurped name. It is rather paganism to be condemned even from other points of view than from the purely religious. . . . it is easy to show that outside the Catholic Church there is little or nothing either Christian or religious.*" (the italics are mine). Those

who covertly or openly desire and seek reunion with the Roman Catholic Church may well ponder these Easter breathings of the Pontiff in his fatherly outlook upon the world, and his words are commended to those in the Protestant and Reformed Church of England in my own country known as Anglo-Catholics, for their quest is not for a Holy Grail, but for a mare's nest.

What then is "Catholic Action"? It has already caused the Pope much concern and is the subject of a special Encyclical ("Non abbiamo," dated Rome, June 29th, 1931), and of later Papal utterances, including a notable letter to the Cardinal Patriarch of Lisbon (February, 1934) in which the aims and methods of "Catholic Action" are defined. In brief "Catholic Action" represents the greatest possible co-ordination of Roman Catholic lay-organisation, under the oversight of the Bishops, *for the purpose of bringing influence to bear in public affairs.* It may and will develop in different ways in different countries and circumstances, but its primary aim will always be the same—the exaltation by all possible means of the influence and authority of the Roman Catholic Church in public affairs. In an address (already quoted from the *Osservatore Romano* of April 21st) by the Pope to members of a special course of instruction in methods of "Catholic Action" *Accion Cattolica* is interpreted as the true sign and measure of the Christian life as represented by the Divine Redeemer. "Catholic Action" the Pope remarked, "is not so much an action, so to speak, as a dynamism, to use a word which is popular; it is life, and the co-efficient of the Christian life. Thus we find how right back to the first words of the Redeemer of the World we find Catholic Action. With the first spread of Christian life in the world is associated Catholic Action . . . this shows how true is the definition which the Papacy itself has given to Catholic Action, calling it the collaboration of the laity in evangelization and in the Hierarchic Apostolate," etc. This ideal

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was also expressed by Pope Leo XIII. in his Encyclical letter (*Arcanum Divinus*, 1880) "The Founder of the Church willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere; with this condition, however,—a condition good for both, and of advantage to all men—that union and concord should be maintained between them, and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of Heaven."

An examination of the claims of the Roman Catholic Church regarding civil or political authority show that now, as in the Middle ages, the Papacy claims by right to be supreme over all States and Rulers; that no laws are morally valid if the Pope disapproves them; and that toleration of differing religions is wrong. To strengthen this claim, and to seek to render it influential in all countries alike, the laity of the Roman Catholic Church are now, through "Catholic Action," being organised to bring influence to bear upon public affairs.

It is interesting to follow pronouncements upon this subject in pastoral letters of Roman Catholic Bishops of England and Wales. For instance, quoting Pope Pius X.: "Immense is the field of Catholic Action, it excludes absolutely nothing which in any way directly or indirectly belongs to the Divine Mission of the Church," the Bishop of Hexham and Newcastle comments as follows: "Its object (Catholic Action) is, therefore, not only directly spiritual works, but also and more particularly all those relationships of men that are affected by the natural and moral law. Not the clergy only, but the laity too, who by their contact with Society are better able to influence it, both may and ought to unite their forces in order to combat anti-Christian civilisation by every just and lawful means. Under the guidance of the Hierarchy and in submission to it, to reinstate Jesus Christ in the family, school and society; to re-establish the principle of obedience, first and above all, to God, and then to that human authority which represents Him." (The italics are mine). The Archbishop of

Cardiff in a similar pastoral letter expresses his desire to carry out in a more systematic manner the wishes of the Pope as regards what is known as "Catholic Action," and adds his wish (now fulfilled) that a "National Board of Catholic Action" should be formed, the primary object being not merely obeying the laws of God and leading a good life, but "that we must be ready to stand up for the rights of our Holy Church and to further its vital interest." (The italics are mine). The Archbishop makes it clear that what he means by "Catholic Action" is "the participation and collaboration of the laity with the Apostolic Hierarchy" in matters affecting the welfare of Holy Church. In further defining the objects of membership the Archbishop adds: "All Catholics at least sixteen years of age are eligible as members. Members can be of every social degree and every political party, though entirely independent of party politics, combined in one comprehensive body with such as the following objects: (a) The defence of faith and morals; (b) justice for our schools; (c) the promotion and protection of the rights and interests of Catholics; (d) opposing propaganda for Communism, Divorce, Birth prevention, Sterilisation and taking action against improper and objectionable plays, films and books; circulating Catholic literature in public libraries; watching the public Press in order to challenge mis-statements; correction of false history in school books; action as regards social questions and instruction of laity on general problems affecting Catholics, and such matters as the Hierarchy may delegate to it; (e) adequate representation of Catholics in Parliament and other public bodies."

More evidence is available concerning the political aims of "Catholic Action." Its primary aim is in keeping with Roman Catholic propaganda, which is active in England and Scotland as elsewhere, and has for its end in view, at all costs, the subjugation of civil and religious liberty to Papal claims and yoke. Notwithstanding that the actual teaching of the Church concerning civil and religious liberty is kept in the background, implicit obedience to authority is implied in the oath taken by every convert to Roman Catholicism—for he or she has to pledge himself or herself

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("on these Holy Gospels, which I touch with my hand") to obey "whatsoever the Church shall command me."

There has now been issued (reported in the *Universe*, May 25th, 1934) a joint pastoral letter of all the Roman Catholic Bishops of England and Wales on "Catholic Action." It states: "Fulfilling the wishes of the Sovereign Pontiff, the eighteen Archbishops and Bishops of England and Wales, under the Presidency of the Cardinal Archbishop of Westminster, have formed a National Board of Catholic Action—to unite the Catholics of the country of every political shade of opinion and of every social grade, under the immediate direction of their own ordinaries, in common action for the common cause of Catholic faith and morals." From the point of view of Roman Catholic laity this new organisation, while calling upon them for the implicit obedience, which they cannot refuse, places in the hands of a central authority the raising of political or other issues in the name of all Catholics, and, while many might disagree, dissent would be useless. From the public standpoint such a centralised influence demands the extreme vigilance of the Protestant Churches. In the secular realm civil and political interests are threatened, for, as in the Middle Ages, so now, the Roman Church believes that the end justifies the means. "While the Jesuits have been described as the 'stormy petrels' of politics, of the modern Papacy they can now say, 'L'Etat c'est moi.' Nearly every European country has been compelled in its time to take protective measures against the Order's subterranean plotting and intrigue, its disruptive tendencies, and persistent efforts to clog the State" (I quote the late Mr. Hugh E. M. Stutfield, author of "The Roman Mischief-maker"), "Catholic Action" is but the vehicle of political action, and it should ever be remembered that "a political Church is a thorn in the flesh of Society; a disturbing foreign element weakening the State's authority." The Roman Catholic Press itself reveals the true objective of Catholic Action. I quote from the *Catholic Times*, in a leader entitled "Unite for Catholic Action," "We long for the day when this vital development shall have become a fact, when all our Catholic charities and beneficent social, literary,

artistic and other organisations shall have fashioned for themselves a perfect spearhead!"

It is desirable briefly to comment upon the position of "Catholic Action" in some countries of Europe, and elsewhere. It is not surprising that "Catholic Action" is less prominent in Italy, the home of the Papacy, that it is in some other countries, as, for instance, England. When Signor Mussolini, in 1930, introduced the famous Concordat with the Roman Catholic Church, he was careful to safeguard the interests of civil and religious liberty, and thereby graciously served the interests of the Protestant Churches of Italy. I quote his words: "Full liberty for the practice of other faiths, allowed in the State, and the equality of citizens before the law, whatever may be their religion, cannot be in the smallest degree interfered with." Shortly after these words were spoken "Catholic Action" made itself apparent, notably in Bergamo,—under Count Medolago-Albani, a great centre of social organisation was built up in a "Casa del Popolo," a whole group of Roman Catholic organisations being co-ordinated there. This, as is well known, was immediately suppressed by the State, and "Catholic Action" in Italy is now much restricted by the absolutist rule of the Fascist State. It was this strong action on the part of Signor Mussolini which led the Pope to issue his encyclical ("Non Abbiamo," already quoted) protesting against such restriction.

In Germany, since the attainment to power by the Nazis under Herr Hitler and a National-Socialist Government, the "Centre" or Roman Catholic party, which in the past fought and defeated Bismarck, has been disbanded. It is well known that the "absolutist State" is really antagonistic to Roman Catholic assumptions and aims, despite the Concordat which Herr Hitler has concluded with the Vatican. Of course, Herr Hitler must be well aware that such organisations as the "Catholic Youth Party," which interprets "Catholic Action," exists, not to endorse the "liberal" idea of liberty (which the Roman Catholic Church does not and cannot), but to interpret the fact that the Church believes she herself, and not the State, should be pre-eminent. I refrain, at this anxious time, from further

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comment upon the situation in Germany, only remarking that even in the difficulties under which the Protestant Churches of Germany find themselves the warning "cherchez la femme" is not misplaced.

In France, where "Catholic Action" has been perhaps most aggressive, a programme of industrial and legislative action, based upon Pope Leo XIII.'s encyclical *Rerum Novarum* (1891) was formulated by Count de Mun. In and around Rheims, Leon Harmel organised study-clubs and popular congresses for working men. At Lille, the Abbé Six founded *La Démocratie Chrétienne*; at Bordeaux the Abbé Naudat founded *La Justice Sociale*, while in Paris, the Abbé Dabry edited a periodical entitled *La Vie Catholique*. An organisation called the *Sillon* was established but it became so "advanced" that it was condemned by Pope Pius X. (in 1910). A similar fate overtook the *Action Française* of Maurras and Daudet in 1926; but the latter (which, notwithstanding its condemnation is still active) is a Royalist movement. The *Action Populaire* is a Roman Catholic organisation in Vannes, Seine, which issues publications on social matters. In the light of "Catholic Action" and the interests of the Protestant Churches of France, it is important to quote some words of the honoured Dr. Merle d'Aubigné which apply to "Catholic Action": "It is certain that the Roman Church... is putting forward a tremendous effort to regain and re-establish definitely its supremacy in all the lands which it formerly held under its sway."

"Catholic Action" is also strong in Belgium. In 1891 was founded the *Ligue Démocratique Belge*, a Catholic body of definitely political tendencies, led by M. Arthur Verhaegen, of Ghent. A very active Boerenbond ("Peasants' League") was founded in 1890 by the Abbé Mellaerts, and is still at work. There is also a body called *Oeuvres Sociales Feminiennes Chrétiennes*, for organising Catholic women.

In Holland, although the constitution is formally Protestant, it must not be overlooked that about a-third of the population is Roman Catholic. The Catholic party in politics appears to be powerful. Recently an organisation of Catholic women ("the Grail") has been established, and has

extended to other countries besides Holland; it has, I believe, a branch in England.

In Switzerland there are Catholic as well as Protestant cantons. A Roman Catholic "Confederation of Christian Trade Unions" has been built up since the war, with headquarters at Zurich. It was associated with a body in Cologne, Germany; but the latter was disbanded when the Nazis came into power.

In Austria, the "Christian Socialist" party of Dr. Dollfuss is really the Catholic party. Dr. Dollfuss (whose difficulties from various sides were great) declared his ideal to be that of organising Austrian life on the lines of the Papal Encyclicals. The anticipated restoration of the Hapsburg Monarchy can only be a new menace to the life and work of the Protestant Churches.

In Spain, the strength of *Acción Católica* is mainly amongst women: though Señor Gil Robles, the Catholic leader, has an active body of men supporters, largely with Royalist sympathies. *L'Osservatore Romano* (April 23rd-24th, 1934) publishes a series of regulations for the re-organisation of "Catholic Action" in Spain, under the title "Principles and Bases for the Re-Organisation of 'Catholic Action' in Spain." These articles were agreed on in a conference of Spanish Bishops last November and have been approved of by the Holy See. The central committee is established at Madrid.

Happily the Protestant Churches of Spain are making wise use of the full religious liberty now granted under the Republican Government, and the recent Third Spanish Evangelical Congress, under the auspices of the Spanish Evangelical Alliance, has created a good impression. The outlook for Evangelical Christianity in Spain as a whole is encouraging.

In the United States of America social and political conditions are so different from those in Europe that "Catholic Action" necessarily has taken a different form. The United States of America Constitution is opposed to all ideas such as those of the monarchies in Europe with which—in Spain, pre-war Austria and Hungary, and elsewhere—Roman Catholicism for so long was allied. Roman Catholicism in the United States of America retains some distinctive characteristics of its own. It

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tends to enter more into the ordinary public life of the democratic community than elsewhere. One of its great organs of publicity and action is the "Knights of Columbus"—a body founded on the lines of a benevolent society, but exercising strong political influence. It is a "Catholic Action" Society, but has not so far used that title. A society similar to it exists in England and Scotland under the name "Knights of St. Columba."

I must refer briefly to England. In his Lenten Pastoral for 1934 Cardinal Bourne said: "We now pass to a matter of great importance which concerns the future. You have read and you will have heard a great deal about what is called 'Catholic Action,' and how our Holy Father (the Pope) has repeatedly insisted on the need of such 'Catholic Action' in every diocese in the world. In so doing he is re-echoing and enforcing in still plainer terms the appeals made by his immediate predecessors for the participation of the Catholic laity in the Apostolic work of the Catholic Church. . . . Such 'Catholic Action' has not been forgotten in this diocese (Westminster)." The Cardinal went on to allude to the Westminster Catholic Federation: "For more than twenty-five years the Federation has been carrying out in this diocese true 'Catholic Action,' and it might well be designated 'Catholic Action Society'—were it ever to change its present designation—so as to make its object still more clear."

The Federation was founded in 1907, one of its main objects at that time being to combat the Education Bills of the then Government—the Liberal Government. The Federation, however, though founded partly in hostility to a proposal of the Liberal party claims to be dissociated from political parties. Its aim is to advance the cause of Roman Catholicism, and it attends to the Press oversight of legislative efforts affecting Roman Catholics, and, in short, any matters germane to its constitution.

There are also other Societies. There is the "Catholic Truth Society" (founded in 1885; re-constituted in 1918), which publishes Roman Catholic literature. There is the "Catholic Missionary Society" of Brondesbury; a group of priests who give lectures in all parts of the country in the

effort to gain converts. There is the "Guild of Ransom:" with somewhat similar aims, but which also organises outdoor processions and helps to found new churches in rural districts (from this latter object it is sometimes called "the Catholic Church Extension Society"). There is the "Catholic Guild of Israel," which endeavours to convert Jews. There is "The Grail," a women's guild founded in Holland but which has extended to England and other countries. There is the "Catholic Women's League": "a national non-political, organisation for the promotion of religious and intellectual interests and social work." There are the "Catholic Girl Guides" and "Boy Scouts," the "Society of St. Vincent de Paul"—for helping the Roman Catholic poor, the "Catholic Evidence Guild," which gives lectures in parks and other public places, the "Converts' Aid Society," which helps Anglican clergy who become converts, the "Catholic Social Guild," which endeavours, chiefly by publications, to spread knowledge of Papal teaching on political and economic problems, the "Catholic Council for International Relations"—to keep up communications with Catholic societies in various countries with the object of concerted international action.

I have not so far mentioned the problems of the Protestant Churches in relation to "Catholic Action" in the Mission Fields. Much I should wish to say is of a confidential nature and cannot be commented upon here. Difficulties just now occupying the attention of the Missionary Bodies in England and America, and, I may add, the World's Evangelical Alliance, are so serious that in themselves they are bringing about Protestant unity hitherto unattained. In Africa, especially, Roman Catholic progress is being achieved by the extensive use of political influence in high places, by the assumption of an authority (in the Congo) to which no religious body as such is constitutionally entitled, and by the employment of methods which Protestants cannot but deplore. I may add that the present Pope has given much attention to the development of "Missions," the policy of which is clearly outlined in the encyclical *Rerum Ecclesiae*. The great Vatican Missionary Exhibition of 1925 was a notable event in Roman Catholic missionary enterprise, and when,

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in 1929, the Concordat with the Vatican was signed by Signor Mussolini the financial settlement involved the huge payment by the Italian State of £17,500,000. It is understood that a very large proportion of this payment has been earmarked for missionary purposes. Even in China a strong "Catholic Action" Society has recently been formed, and in an article entitled *L'Action Catholique en Chine* by Mgr. Celso Constantini which appeared recently in *La Monde Missionnaire*, the writer, a former Apostolic Delegate in China, after quoting from various encyclicals states that "Catholic Action" in China owes its origin to the message of the Pope to the bishops in China (1st August, 1928), and that it is particularly needed because of the small number of ordained workers, and the accusation of "foreignness" brought against the missionary body. The writer is at pains to explain that "Catholic Action" in China is not merely spiritual and religious action, but that it is at the same time, and in the highest sense of the word, social, because it aims at promoting the political welfare of mankind.

The Pope has recently addressed a long letter to Archbishop Perdomo and the Bishops of Colombia, South America, recommending the foundation of "Catholic Action" Societies in that Republic. This is to be brought about by preparing in the Theological Colleges priests with special instruction upon the organisation of this special work.

Evangelical Christendom is thus confronted to-day with a world policy and movement of "Catholic Action," which would not be so arresting or serious were it not for knowledge that its primary objects are political rather than spiritual. Spiritually, Romanism is decreasing and not increasing. In England, for instance, it is making slow progress numerically, and it is a notorious fact that the Church is losing large numbers by what is known as "leakage." This is one reason why the Roman Church makes so much of the evil of mixed marriages, which are as much a debit as a credit term in the Church's ledgers. Even in Scotland, where the Roman question is a subject of earnest enquiry on the part of the Protestant bodies, a numerical increase is proved to be due

entirely to Irish emigration, a matter which, in itself, has and continues to hold the strong feelings of Christian leaders that Government action is called for. The traditions of the Scottish people find them fully alive to the fact that wherever Rome has been or is in autocratic power there have grown up decadent nations and moribund states. "Catholic Action," however, seeks the restoration of Papal authority and power, and believing that the end justifies the means it is organising against civil and religious liberty. Protestants should make no mistake about that. *Roman Catholicism is the most formidable of all combinations against the liberty, the reason, and happiness of mankind.*

In conclusion, I wish to make some brief comments upon the question as to what should be the attitude of Evangelical Christendom to "Catholic Action" and the power behind it. Violence and narrowness will effect nothing. History shows that intemperate iconoclasm has often given birth to reaction, which, if not sympathetic, has at least made people gentle towards the sufferer and blind to his idolatries. Evangelical Christendom cannot remain silent or appear unwilling to antagonise a system which it conscientiously believes to be both anti-Christian and anti-social. It can have no part nor lot with an organisation that stands betwixt man and God, and defies the right of private judgment, inalienable from the pure Gospel of Christ, and hurls anathemas at those who dare to call in question her ecclesiastical and sacerdotal assumptions. "Catholic Action," therefore, demands that, as Protestants, we take full advantage of the opportunity this Assembly affords to review the situation, and, as I hope, to adopt a Resolution which will serve to awaken public interest and to encourage Protestant faith and action.

[At the final session of the Hemmen Assembly of the League the following Resolution was unanimously adopted:

The International Protestant League, while approving of the full religious liberty and the complete freedom to propagate her religious views which are accorded to the Roman Catholic Church by law and by public opinion in Protestant countries, claims that the same full measure of religious freedom should be extended to Protestants in countries which are predominantly Roman Catholic.]

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The great and root remedy called for is the use of spiritual weapons, for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." On what lines then should Protestant action proceed?

1. *We need more Prayer.* "If God be for us, who can be against us?" Is it possible that the great International Protestant League can initiate and develop an international Day of Prayer for the defence and furtherance of Protestantism? The proposal demands careful enquiry and the topics for Prayer might be translated and printed in at least three languages.

2. *We need more Protestant unity.* The International Protestant League is indeed a league of Nations. It should be our aim materially to develop and strengthen its hands as a central bureau of Protestant Action, to help to protect the interests of the Protestant Churches, quicken Protestant unity, and, as occasion arises, to take action on an international basis, supporting the work of all national organisations in sympathy with its aims and objects.

3. *We need more publicity concerning Roman Catholic intolerance.* In England, and elsewhere, Roman Catholicism enjoys full religious liberty, and freedom to

propagate her religion in consonance with the laws of the realm. This privilege she systematically denies to Protestants in countries where Romanism prevails. This situation is intolerable. At the present time an international manifesto on the subject, influentially signed, and addressed to the heads of Governments, might have moral and spiritual effect. Subsequent circulation to the Press of the world could only do good, at least by drawing attention to Roman Catholic obligations to observe the Golden Rule.

Already the League is manfully helping to fight the iniquitous Papal Decree *Ne Temere*. Mixed marriages, however, in the light of this Decree, while subversive of civil liberties, are a source of "leakage" to the Roman Catholic Church. A different menace is constituted by Convent Schools, and I suggest the League might also help those constantly seeking to warn Protestant parents against sending their children, especially girls, to them, by issuing a warning, in which representatives of Great Britain would welcome mention of the desirability that all Convents should be opened to Government inspection.

I have hinted at some only of the wider influences which this International Protestant League might be the instrument of exerting—not omitting to thank God for all that it has already done and is doing.

THE LADDER.

Unto each mortal who comes to earth
A ladder is given by God at birth
And up this ladder the soul must go
Step by step from the valley below;
Step by step to the Central Space
On this ladder of life to the starting place.
If toil and trouble and pain are found,
Twisted and corded to form each round,
If rusted iron or mouldering wood
Is the fragile frame, you must make it good.
You must build it over and fasten it strong
Though the task be hard as your life is long,
For up this ladder the pathway leads
To earthly pleasures and spirit needs,
And all that may come in another way
Shall be but illusion and will not stay.
In useless effort—waste no time;
Rebuild your ladder and—Climb—and Climb.—*Selected.*

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[Ed.]

European Protestantism Those who have any doubt concerning the appeal of the World's Evangelical Alliance for more substantial income might well contemplate the prevailing religious conditions in Protestant Europe. While the Alliance cannot undertake relief work (except in special circumstances) which applies to famine-stricken districts the means at its disposal to minister to pressing claims upon its sympathy and practical help from many countries of Europe are utterly inadequate. Consider the conditions under which European Protestantism is being maintained, we might almost say kept alive, at the present time. In Russia, where even the Bible or any portions of it cannot be circulated, the iron heel of religious oppression continues its policy of extermination of everything Christian. Even Mr. de Valera, speaking on behalf of a Church which denies religious liberty to those outside its fold, pleaded before the League of Nations the unwisdom of admitting the U.S.S.R. to membership while liberty of conscience in religious matters is denied by law throughout Soviet Russia. In Germany the crude attempt to obtain Nazi unity at the expense of liberty of conscience is daily arousing international criticism and even antagonism. The concentration camps detain thousands, many of them earnest Christians, otherwise loyal to the State who are suffering for conscience' sake; while some eight thousand pastors, with larger or smaller congregations behind them, are engaged in a heroic and fundamental struggle to preserve the Christian Faith as it has been handed down to them, and, as they sincerely believe, in accordance with the mind of Christ rather than a Nordic conception of religion and Christianity which exalts the State and interposes dictatorship between God and the soul. In Poland, where a spiritual revival is in

progress, dire poverty exists amongst the Christian people of most congregations. Their appeal to British sympathy and help is overwhelming in its earnestness. From Austria, where the State, which is predominantly Roman Catholic, favours a Church, but not the Protestant Church, the appeal to British sympathy and help is being counted upon to an extent which it is difficult to translate into print. France, Spain, Portugal, all are facing religious crisis in one way or another, while in Italy the oppression by the Vatican of all and everything Protestant constitutes a claim upon British sympathy and co-operation which is more than urgent.

Prayer Means Giving We have endeavoured to outline the European situation as it concerns the Protestant Churches and Christians at the opening of another winter. One cannot stress too much the importance of prayer, not only congregational prayer, but of personal and private prayer to God on behalf of those many of whom cannot plead for themselves. Surely it would be an appalling disaster if Continental Protestantism finds itself unable to sustain its witness and work. But this is impossible apart from outside help. Do the Christian people of this country realise the situation? That true Christian faith and liberty of conscience in religious matters are very largely in peril at the present time. That many seeking for what political oppression and religious persecution cannot provide are anxiously turning to the Protestant faith of the free and pure Gospel of Christ, only to find restricted hospitality and spiritual ministry through lack of workers and of means to maintain even present responsibilities owing to economic distress and other financial difficulties. If these facts were realised there would be more

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prayer, and still more generous giving. If there comes into our hearts the sense of corporate responsibility, for are we not "all one in Christ Jesus," whether British or Continental Protestants, there will not only be more earnest prayer on behalf of those appealing for our sympathy, but still more, in the words of St. Paul, our liberality will abound.

The Waldenses of Italy The illustrated article which appears on other pages will help our readers to appreciate the importance of the Waldensian Church Synod which annually meets, in the first week of September, at Torre Pellice in Italy. This town, which takes its name from the water which supplies this and neighbouring valleys, nestles at the foot of the Cottian Alps. It is a part of Italy remote somewhat from the more frequented tourist centres, but we remark upon its beauty and recommend the valleys of Piedmont to those who appreciate restful surroundings and historic associations. The struggle which these valleys commemorate, for they are now largely Protestant, commenced nearly eight hundred years ago, and for nearly five centuries the history of the followers of Peter Waldo, the Waldenses, suffered, almost to extermination, for conscience' sake. Their sufferings aroused the sympathy of Britain, and it will be remembered that Oliver Cromwell wrote a famous letter on their behalf, appointed a public fast, and opened a public subscription, while John Milton wrote his famous sonnet which further stirred British sympathy:

"Avenge, O Lord, Thy slaughtered saints
Whose bones lie scattered on the Alpine
mountains cold."

William the Third also helped the Waldenses, and in 1768 George the Third authorised a public collection in the United Kingdom on their behalf. It would be well if a public collection on their behalf could be taken to-day, at least in our Protestant Churches, for the Waldensian Church is feeling the strain of economic difficulties, and we can speak from observation and knowledge of the restrictions upon their work, especially of evangelization, owing to severe falling off in financial support. This ought not to be. The Waldensian Church is the most

important Protestant interest in Italy. It is the national Protestant Church, and as such it possesses an appeal not shared by other foreign Churches. We do not forget that Signor Mussolini has said (in 1926) concerning them: "I know that the Waldensians are Italians in race and in heart, and I am an admirer of their history for the tenacity, the sacrifices, and the spirit of idealism which they have shown." We believe Il Duce would stand by these words to-day, but British appreciation of them and sentiment would be deepened if instead of toleration (*chiese ammesse*) the Evangelical and Protestant Churches of Italy could find and enjoy unrestricted religious liberty. They are loyal to the State and only wish to live Christ and give Christ in accordance with conscience and Divine commission.

Soviet Russia and the League of Nations Lord Charnwood's letter to *The Times* (September 10th) on the subject of the admission of the Soviet Government of Russia to membership of the League of Nations will stand as an historic document. We cannot discuss here the political implications of the admission of Russia to the League (which has now been concluded), but there will be few who will not agree with Lord Charnwood that from the religious standpoint "the Soviet system of law and administration in regard to religion is the most thoroughgoing and efficacious engine of persecution that has existed since the great days of the Spanish Inquisition." It must be remembered that the accepted and admitted policy of the Soviet Government is the subversion of existing Governments by propaganda and revolution, and what is known as the Third International has been and is the most cruel enemy of all organised civilisation and of religion in any form. As Mr. Athelstan Riley put it in a subsequent letter to the same journal: "Bolshevism is pre-eminently and necessarily for export," and he continues: "(1) In every civilised country its agents are working, seeking to overturn existing Governments; (2) Russia at present is genuinely desirous of peace; an open war would prevent the consolidation of the power of the Communistic Party; (3) but meanwhile she is straining every nerve to establish

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a vast air force. Has it occurred to European statesmen that from the peculiar conditions of Russia no effective retaliation—the only means of defence of our great European cities, we are told—is possible? (4) as *The Times* has steadily set forth ever since they climbed into power, the Bolsheviks have conducted the most ruthless persecution the world has ever seen against all religion, and especially against Christian faith and morals. I see Dean Inge estimates that between 8,000 and 9,000 Bishops and priests alone have been slaughtered—his figures are probably below the mark; all Christian instruction of children is forbidden, and the Churches turned into anti-God museums or cinemas. Thousands of Russian Christians are now leading a squalid and precarious existence in the great cities of Europe and the East, and thousands of educated and gently-nurtured ladies are either starving or selling their bodies for food. What have the Churches of Christendom to say to this? I am old enough to remember how Gladstone swept like a whirlwind over England and roused the Nonconformists to vindicate a small body of Turkish victims in Bulgaria. Never did the Turks commit a thousandth part of the atrocities of the Bolsheviks. Has the Nonconformist conscience gone to sleep? Is there no Gladstone among our statesmen?"

Revival in Poland We have referred to spiritual revival in Poland and our readers will be glad to know something more concerning what has taken place: We quote an eye-witness, Rev. W. T. Elmslie, who writes to the *British Weekly*: "The Revival Movement in Southern Poland began exactly nine years ago. Roman Kwasniuk, a comparatively substantial peasant, was taken prisoner by the Russians during the war, and in Siberia learned to read the Bible. Returning after the Armistice to his home, he was advised by the local priest to have nothing to do with the Book, but he continued to study it and to talk of it with his friends. Then came word that American Protestant Ukrainian-speaking preachers were to hold a service in the neighbouring town of Kolomea, and Kwasniuk went there to make inquiries. The result was the formation of congregations

both in Kolomea and in the village of Moodiatyn and the beginning of a Revival in which, 'The Gospel is still sweeping through the country like wildfire.' The movement is confined to the Ukrainian population in Southern Poland, who live in what was previously the Austrian province of Galicia. No love is lost between these seven million Ukrainians and their Polish masters. I met none who was not an ardent Ukrainian anti-Polish nationalist. The so-called 'pacification' of the Ukrainian districts some years ago has led to bitter memories, and has driven the political movement underground, and every Ukrainian knows that in the League of Nations and elsewhere almost the only voices raised on his behalf have been British. The process of attempting to 'Polonise' the Ukrainian population continues, however, unhindered, and is fiercely resented by the people."

The Protestant Urge Mr. Elmslie continues: "The soil for the religious revival has been prepared by the apparent failure of political means to satisfy the deeper needs and aspirations of the Ukrainian peasant, and by his profound dissatisfaction with the Greek Catholic Church, to which he traditionally belongs. In this Uniat Church, the service is conducted in the language and according to the forms of the Orthodox Church; but the Roman Pontiff is at its head. Irritation has been caused by the wealth of the priests in a time of general poverty; by the new regulation demanding celibacy of the clergy, which has given rise to some scandal; and by what was described to me on all hands as the 'spiritual deadness' of the Church. During the nine years of the Revival some 4,000 persons have joined the full membership of the Reformed Church, and about as many have become Lutheran. When it is realised that the vast majority of these persons are poor peasants, and that the legal proceedings for effecting a change of religion cost the equivalent of a month's wages, it will be seen what these figures mean; and the statement will also be understood that in addition to these numbers there are 'many thousands' who unofficially adhere to the full evangelical faith."

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International Protestant League A delegate who was present at the Hemmen Assembly of the International League for the Defence and Furtherance of Protestantism contributes to an Irish contemporary (the *Missionary Herald*) a brief statement of some of the main facts which, he thinks, emerged at the Conference. They are of importance, and in the main we think they will find general agreement among those acquainted with European Protestantism. The writer remarks: "(1) The Roman Catholic Church is making a determined and systematic effort to recapture the countries of Europe that she lost at the Reformation. (2) To a certain extent there has been a genuine though limited revival of religion in the Roman Catholic Church. Christ is now preached in some places where formerly the addresses dealt only or mainly with the legends of the Virgin Mary and of the Saints. (3.) We must distinguish between Romanism on the one hand as a possible, even though it is a defective, interpretation of Christianity and, on the other hand, as a political organisation, one of the many worldly organisations on earth to-day. In this latter capacity the influence and prestige of Rome has certainly grown in the post-war years; partly because Roman organisation is a masterpiece, like that of the old pagan Roman Empire of which the Church of Rome is the heir; and partly because in all departments of life and in almost all countries democracy to-day has 'fallen on evil times.' This is the day and the hour of autocracy in ecclesiastical, not less than in political, affairs. Men are seeking in 'authority' a refuge from the welter and confusion that surround them. A day of disillusionment will come, 'soon or syne'; of that I am quite certain."

Is Rome Making Progress? He continues and concludes: "In spite of Rome's wonderful organisation and the undeniable enthusiasm of many of her workers, clerical and lay, it is exceeding doubtful whether as a religious system she is making any progress whatever in the winning over of Protestants, apart from the natural increase of her own members. To substantiate this statement it would be necessary to set forth the facts of the religious situation as they are found in a

dozen different countries of the Old and the New World; and for this there is no room here. Of this, however, I am quite certain: if Romanism wins us over against Evangelical Protestantism, it will be because we Protestants do not value, as we ought, our own spiritual inheritance. The Roman Church is seen at its best in Protestant countries; indeed the Roman Church in a Protestant country is a very different thing. Of this latter type the Roman Church is, generally speaking, losing its hold. But what of Protestant countries like England, the United States, Holland, Germany? It is important to note that in countries where there is a Protestant majority, Protestantism may be strong enough to stimulate the Roman Church to do its best, without being strong to preserve its own spiritual inheritance; but if we Protestants appreciate and are loyal to our Evangelical Faith, I for one have no fear for the future of Protestantism. If, on the other hand, we should prove untrue and unfaithful, it is quite possible that for a time 'our candle will be removed out of its place'—until we repent."

Religious Liberty on the Continent The following is a pronouncement made by the Moderator at the opening of the Commission of the General Assembly of the Church of Scotland, at the instance of the Continental and Church Relations Committee and of special advisers to the Moderator:

"I think it is fitting that reference should be made to events, on the Continent, of deep concern to us as a Church which cherishes its long-standing fellowship with the Reformed Churches of Europe. The Church of Scotland cannot forget the struggles through which its own freedom has been maintained, nor can it stand unmoved when Sister Churches are involved in anxiety on behalf of their liberty of spiritual testimony and action. Accordingly, without engaging in general discussion, I ask you to sanction in the Church's name the following brief Declaration which has been prepared on Religious Liberty on the Continent, especially in view of the situation which has arisen for our honoured brethren in Germany:

'In view of the grave religious conditions prevailing over a wide area in Europe and in

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particular the situation which has recently arisen in Germany this Commission of the General Assembly of the Church of Scotland extends to its Continental brethren, both Presbyterian and Lutheran, its profound sympathy in their present anxiety and distress. Without questioning the patriotic motive of a government policy which, in the interest of national ecclesiastical unity, has led to encroachments upon Christian autonomy, the Commission is constrained to deplore the grievous violation of that freedom of testimony, self-government, and action in obedience to the Word of God, which is essential to the Church of Christ, and without which it can neither exercise its inherent spiritual functions aright nor exert its due influence on behalf of social order and international peace. The Commission declares its gratitude and admiration for the courage and patience with which so many of its brethren have maintained their allegiance to the principles of religious freedom for which their fathers suffered. It offers earnest prayer to God that, in His mercy, a way may speedily be opened up for the restoration in Church and State of peace and concord and the dispelling of the menace of anarchy, violence, and pagan unbelief. And it makes appeal for public and private intercession during the season of Easter on behalf of all who are suffering by reason of the present distresses that they may be sustained and cheered in their time of trouble, and may be granted early deliverance."

Dr. Juan Orts Gonzalez At an informal luncheon on September 27th, convened by the Secretary of the World's Evangelical Alliance who is joint convener of the International Committee on Co-operation in Spain and Portugal, friends of Spain gathered to bid God-speed to Dr. Juan Orts Gonzalez as he returns to Spain to further the work of unity and evangelization. We are glad to be able to include on other pages a considered statement by Dr. Orts Gonzalez of the position and influence of the World's Evangelical Alliance, not only in Spain, but throughout Latin America, and the world. Our brother returns to Spain followed by the good wishes and the prayers of very many in this country, all seeking the regeneration of Spain and realising that the greatest need of her people is the Gospel of Christ, free from superstition and idolatry. This can only be effected, and there is now full religious liberty, as means are forthcoming to encourage and support new work. We place the matter before our readers asking that they will enable the Spanish Evangelical

Alliance, through the British Organisation, to seize the present opportunities, and further to consolidate spiritual forces in Spain. We hope from time to time to keep our readers in touch with Dr. Orts Gonzalez as he labours in Spain.

The Pope and Protestantism in Italy A correspondent sends us the following extract from *L'Osservatore Romano* the official Vatican organ:

On July 21st the Pope gave an official audience to the leaders and ecclesiastical advisors of the Young Women's section of Catholic Action. In the course of this he drew their attention to the necessity of combating Protestantism, and after dwelling on the main doctrines of the Christian Faith he went on: "It is all this immense treasure that Protestantism tries to destroy. Protestantism threatens insidiously all these riches, and plants the seed of corruption deep in the soul and in the heart. What remains in Protestantism of the Christian life or of the Sacraments which one by one have been denied? What remains of the Divine Person of the Redeemer? a legend, a human figure, so that even the very work and the very Person of Jesus Christ, true God and true man, are not spared the corrosive forces of Protestantism, and it is precisely this threat that is menacing all Italy. Such is the impressive conclusion which can be gathered from the data which the Congregation of the Council has gathered together with the greatest study, namely that a vast net of insidious destruction and of demolition is being spread from the Alps to Etna. From this, then, comes the necessity of action sufficient to face such pernicious attempts, and this is a work especially suited to Catholic Action through its very nature. . . . And it is sad to confess that the field is the whole of Italy, because of the 300 dioceses of Italy there are not 100 which have remained immune from the threat of Protestant danger, and Italy, this land so much privileged by God has become the land of missions for Protestant propaganda."

It is interesting to note that the two leading journals of Catholic thought in Italy have devoted the whole of their August numbers to the study of Protestantism in Italy, and elsewhere. We note, however, that under the title of "From Venice and Sicily" *L'Osservatore Romano* dwells on the necessity of comity of anti-Protestant propaganda in Italy. Trieste is recited as one of the key places. Since 1924 the fight against Protestantism has been carried on especially here by Catholic Action Societies, first against the Methodists and then against the Salvation Army.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Church and State in Germany So much has happened in Germany since we last wrote about the Church conflict that it is not easy to summarise the present situation. We do not think the Baptist World Congress, held in Berlin during August, can be taken as affording any relief from the anxieties shared by those who are intimately acquainted with the background of the German Church crisis. That Congress was an achievement upon which the Baptist World Alliance is to be congratulated; nevertheless, we think the credulity of its leaders has been traded upon, and that the Congress as a whole has been bluffed, especially when calm consideration is given to the facts that (1) its own official organ was suppressed in Germany, (2) only censored reports were permitted in the German newspapers, and (3) what Reichbishop Müller stated to those leaders of the Congress he personally received is not borne out by subsequent events in their relation to liberty of conscience. The present Government of the German Church has betrayed Christianity to "the powers of this world."

A Grave Situation Those who wish to know more of what is actually going on within the Evangelical Church of Germany will do well to obtain a small volume which has just been issued entitled "The Church Controversy in Germany," by Anders Nygren, Professor in the University of Lund, Sweden (Student Christian Movement Press, 2s. 6d.). A grave situation is revealed, and much information is made available, brought together in concise form. In Russia, where Lenin stigmatised religion as "the dope of the people," the rule and reign of anti-Christ is embodied in the present Government. Nor should it be supposed that the entry of the U.S.S.R. into the League of Nations is likely to change the official attitude to religion. It is more likely to harden their hearts. For

the present we must be thankful for such outspoken statements as were made at Geneva on September 17th, especially by M. Motta on behalf of Switzerland when in a dignified and noble speech he protested on behalf of his country against the entry of the U.S.S.R. into the League, including in his speech reference to the fact that the ambition of Russia was, and is, world revolution, that its whole nature and inner urge made for foreign propaganda, and that Soviet Communism combated the ideals of religion and all that was spiritual in every form. In Germany another aspect of anti-Christ is apparent. It is the *counterfeit* of Christianity. A new religion has appeared with the advent to power of Herr Hitler and Reichbishop Müller, a religion which deifies the State and is founded on race-idealism. When examined this new religion, claiming affinity with Luther, is "materialism and egoism of race of the most full-blown kind."

The Future? It is impossible to forecast what will be the outcome of the present conflict in the German Churches. A strict censorship has been applied and continues which leaves the German Christians and the people as a whole informed only as far as the State considers this desirable. Nevertheless a tense struggle is in progress. Much might be written, but we have no wish even to appear to aggravate a situation which naturally presents a different front to those outside Germany than to those within. As has already been expressed by resolution of the Council of the World's Evangelical Alliance, the Protestant Churches outside Germany deeply sympathise with the efforts of the German Evangelicals to free themselves from State pressure in ways which they feel to be subversive of true Christianity and to represent a religious movement which is not a Christian movement. As a result a spiritual revolution is in progress. We

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must and ought to pray earnestly for those who, while loyal to "the powers that be" are frankly unable to sacrifice the Christian conscience in matters in which obedience to God rather than to man are supreme. Specially our prayers should be directed to the brave stand of the Confessional Synod, which includes some seven thousand pastors who refuse obedience to State pressure exercised in such a way as to endanger the most vital principles of the Christian faith. On behalf of Evangelical Christendom, which this magazine represents, we desire to assure all who represent the Confessional Synod, especially its leader, Dr. Koch, of the prayers and heartfelt sympathy with them in their brave witness to the principles of the Gospel of Christ, and of desire to maintain close fellowship with them.

General Smuts While "modern" Church- and the Bible men were fulminating and gesticulating at Birmingham, declaring their ignorance, for even Dean Inge in his presidential address admitted that when he became an examining chaplain he found that "the young men from the theological colleges were very badly grounded in the Bible." General Smuts, the South African Minister of Justice, was speaking at a meeting in Johannesburg on behalf of the British and Foreign Bible Society's work in South Africa, in the course of which he remarked that "The Bible is the greatest book in the world, and the greatest contribution to human nature, human thought, and human religion." "Let us not forget," he added, "that this Book is the contribution of the Jews to mankind. In these days when one sees again the horrid head of persecution, and when the spirit of intolerance is abroad, let us remember that this extraordinary little people, so highly gifted, made this supreme contribution to the welfare of the world." Analysing the Bible from the standpoint of literature General Smuts said that there was nothing in the world to compare with it. . . . "There is nothing in the noblest literature of the world to compare with that expression of the human mind of human joy and sorrow, that we have in the Bible."

"Hammer away, ye hostile bands,
Your hammers break, God's anvil stands."

Communism There is no disguising the or Christianity fact, and no need to attempt the process, a real conflict is apparent to-day and throughout the world, Communism or Christianity. In some countries, as in Russia, Communism has taken the place of Christianity. Its Messiah is Karl Marx. Its persecution of all forms of religion antagonistic to its aims and claims is more terrible than that of the Roman Catholic Church throughout the rule of the Inquisition. Strangely enough it is the Roman Catholic Church which girds most resolutely against its power. It is a movement of propaganda, the enemy of religion and morals, which employs force and even murder to obtain its ideals, for it is founded on faith in an ideal, although it scorns faith. It is a terrible ally of Anti-Christ which is claiming the whole-hearted loyalty of the youth of many lands. We do well not to shut our eyes to this evil in our midst. It is a call to Christian reunion of the right kind, the alliance of all who own allegiance to Jesus Christ and His Gospel irrespective of denominational names and ties. It has been well said, unless Christianity can go further than Communism and exhibit a higher brotherhood it will not meet this new challenge successfully. To effect this a concentration of all truly Christian forces is necessary, in which Truth and Love, Faith and Prayer, are allied to organisation. The question is, "Will Christianity prevail?" That is a question which the Christian Church can no longer evade. We need a better and stronger witness to the Christian verities. The battle is already joined in nearly every country of the world. The struggle is not between rival economic systems, but between two rival plans of salvation, two missionary religions which are, by their very nature, world religions. The issue is clear—Karl Marx or Christ?

A New Great interest has been manifested in the arrangements made by the High Council of the Salvation Army for the election of a successor to "General" Higgins. The latter has endeared himself to very many beyond the immediate official responsibilities which he served. We have listened to his broadcast

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messages with unbounded satisfaction, for they have faithfully maintained the old evangelical Gospel and the traditions of the Salvation Army. In his retirement he will be remembered. In electing Commander Eva Booth to fill the high office of "General" the High Council has wisely determined. "General" Eva Booth will return from America with "fire," which is not strange to the Salvation Army, and with vision which will surely help to unite two great sections of the English-speaking nations in a fresh bond of truth and love. In the fight against Communism the Salvation Army can pull great weight. On its banners the Truth is displayed without fear, and its motive force is loving service which has won and will continue to win recruits for the greater army of Christian soldiers. In travel oft we find the representatives of the Army in every country, and all alike they seem to be possessed of a fervour which betokens experimental religion. To-day that is a great asset. May God greatly bless the Salvation Army in its new leadership.

Dr. S. W. Hughes We ought to be and are most thankful that the high office of Secretary of the National Council of the Evangelical Free Churches of this country is filled by one so devoted to the Person of Christ, and to Protestantism. Dr. Hughes, whom we have followed round the country by means of the Press, is rendering notable service by his unflinching testimony to the freedom of the Gospel of Christ, and to those principles of Protestantism which are the heritage of the Reformation. Addressing a public meeting at Llandrindod Wells recently Dr. Hughes remarked: "that this nation occupied a sphere of international influence which was unique from many standpoints. This was a small nation but it owned one-fifth of the surface of the globe. There was a population of 45,000,000 and of this total 15,000,000 were 'children' under 21 years of age. Every nation looked up to us, despite greater populations and other claims. Ours was the greatest democracy in the world. Why? Because the basic teaching of the New Testament was fundamental to the British Constitution. The Gospel came to the shores of Britain as post-

Pentecostal evangelism. A great nation was not made anyhow. Germany to-day was suffering from the incomplete work of Martin Luther. This nation was what it was because basically the nation was a Protestant one. Rome had proved itself incapable of being equal to the privileges and demands of true democracy. This country did not grow dictators—nor did we need one. The country produced intelligent people—not a perfect people, but a people who did their own thinking in religion. To him it was an awful thing that a human being dare step in between the Saviour of the world and threaten a human soul with the withholding of absolution. The priest was a religious superfluity when he assumed the attributes of one who could give—or withhold—absolution."

An Evangelical Manifesto In our last issue we drew attention to the signed manifesto of an influential group of clergy and laymen of the Church of England in which they stressed the importance of carrying into effect the findings of the last two Lambeth conferences. Since then Bishop Knox has contributed to the religious Press a letter in which some important reservations are tabulated, and to which attention should be drawn here. In his letter Bishop Knox remarks: "There is much in the Manifesto which is of value, and I am glad to learn that it has met with a welcome in some Free Church quarters. I am wholeheartedly desirous of such reunion as is contemplated in the Lambeth Conference Report of 1920, though with modifications. But I gravely fear that this Manifesto involves consequences which some of its signatories have not foreseen, consequences which will be full of embarrassment in the near future. We must not forget that a Commission has been appointed by the Church Assembly to report on such an alteration of the relations between Church and State as will secure to the Church freedom to modify its formularies and worship without State interference. One of the members of this Commission is a signatory to the Manifesto. Indeed, I have heard, on what seems to be good authority, that he was the original promoter of the Manifesto. At all events, the Manifesto has put him

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in a position in which he will be able to say that the friends of reunion with the Free Churches are prepared to sacrifice the Establishment, so far as it is an obstacle to Reunion. Thus the Establishment can be represented to Anglo-Catholics as an obstacle to their Counter-reformation Movement, and to the friends of reunion with the Free Churches as an obstacle to Reunion. THE ESTABLISHMENT BECOMES A *NETE NOIR* TO ALL FRIENDS OF PROGRESS. Surely this is a very clever piece of engineering. *Hoc Ithacus velit.* As far as the signatories to the Manifesto are concerned, it is manifest, beyond contradiction, that they have not thought out all that Disestablishment involves. Nor have they foreseen the use which can be made of signatures attached with a very different object in view. They signed with a view to what I fear must be a far distant future, the formation of one Church of England, including all the Free Churches. Their signatures can be used as a proof that Liberal Evangelicals and Moderates as well as Anglo-Catholics, are in favour of Disestablishment. My questions have elicited the fact that those who signed had not thought out the question to which they committed themselves. In their desire to remove an obstacle to reunion, they have raised a fresh obstacle, they have sundered the friends of reunion into two camps—those who are prepared and those who are not prepared to pay the price of Disestablishment for Reunion.

Episcopacy Bishop Knox continues: "In and Reunion conclusion, may I add that all my studies lead me to believe that the real obstacle to Reunion is Episcopacy. Episcopacy is more than a form of Church government. It is the embodiment of the idea that bishops and clergy are a corporation divinely entrusted with the duties of teaching sound doctrine and preserving the laity within its bounds. Against this theory stands the belief that the Church is the congregation of faithful people ruled by Christ through the inspired Word and instructed therein by the Holy Spirit, to whom the ministry, which may or may not include bishops, administer the Word and Sacraments in conformity with the Scriptures. From the latter point of view, an Establishment is not a bondage

to an alien body, a secular State, but the means whereby the congregation of the faithful secures to itself the preaching of the pure Word and the due administration of the Sacraments. The modern State is indeed a mixed multitude, but it is not thereby incapacitated for the discharge of its duty to God. Disestablishment is to be dreaded as the national repudiation of the allegiance of the nation to Christ as the Head of the Church, and to exchange it for 'State recognition of Christianity' is to substitute 'civility' for 'allegiance.'"

In Ireland A correspondent questions To-Day comments we made in our last issue upon the unhappy lot of Protestants in the Free Church. We have made some enquiries and at present see no reason to revise the note in question. In any case we draw attention to the fact that the information given was quoted on the authority of the *Morning Post*, which should certainly satisfy itself before publication. Now we have before us a further article on the religious situation in Ireland. It is from the pen of the Rev. F. C. Gibson, the Superintendent of the Irish Mission of the Presbyterian Church of Ireland. In this article Mr. Gibson says: "Never has our Church been faced with a situation challenging so loudly her Evangelical Faith, or calling so clearly for the consecrated use of all the spiritual resources which God has placed at her disposal for the evangelizing of the land where God in His providence has placed us. Once again the battle of the Reformation is being fought out in Ireland as in every Protestant country in Europe, only in the present conflict we are confronted, not merely with Roman Catholicism, but with the other forces that are working against our common Christian Faith—Protestant and Roman Catholic alike. In the conflict now going on, not in the columns of our newspapers, but in the minds and hearts of the Irish people, it is even now being decided whether the Ireland of the future will be Protestant, Roman Catholic, or Communist." Speaking of the opportunities to evangelize, Mr. Gibson adds "at no time in the history of the Mission, have the Roman Catholics of Ireland manifested so great a willingness to purchase the Scriptures.

World Mission Notes

"Our Heritage" An incentive to the work of all Missions is created by the fact that in the one hundred and thirtieth Annual Report of the British and Foreign Bible Society, just issued, it is recorded that the distribution of Scriptures increased by 315,000 copies; that very nearly eleven million volumes were issued in all; that eleven new languages were added to the hundreds already listed; and that during the year the income rose from £343,000 to £374,000, concluding with a small surplus of £696. Could anything be a better answer to critics of the Bible, and does it not render very small and almost mean the annual assembly of those calling themselves "modern churchmen" who gather at Oxford or at Birmingham to air their opinions and to help on destructive criticism. We repeat what we have before said—nothing is more cheering to those who are persuaded of the inherent authority and power of the Bible, being the Word of God, than the knowledge that the British and Foreign Bible Society continues to flourish.

Is the Bible Read To-day? The Rev. J. A. Patten, the Literary Superintendent of the Bible Society asks this question in the popular edition of the Society's Report, "Our Heritage." He replies: "During the past twelve months the number of copies of the Scriptures issued by our society in the British Isles was more than 855,000; but such figures should not make us complacent. . . . We possess the Bible in the sense that we have it in our homes and our churches, but in the deepest sense do we 'possess our possessions?' The English Bible, which came to us through the toil and sacrifice of good and brave men—yea, through the martyrdom of some of them—is to-day neglected by great masses of the people. They perceive no beauty in its literature, no guidance in its teaching, no power in its message. Why not? . . . The open Book is for many a closed Book. This fact—and who can dispute it?—constitutes a challenge to the whole Christian Church." After making a survey of the

society's activities throughout the British Dominions, the report deals with the world-wide distribution of the Scriptures. Last year 10,933,203 volumes of Holy Writ were issued by the society, an increase of 315,733 copies over the previous year. Eleven languages were added to the society's list, of which nine were for Africa, one for Europe (Lettish Romany for gypsies), and one for Oceania. This brings the total number of languages in the society's list to 678. A Union version of St. Mark in Ngala was also issued. New Testaments in two more languages appeared—both for Africa: in Gang and Lunda of Kambove. The total circulation for Europe during the year was 1,589,000 volumes, a decrease of 104,000 in comparison with the previous year. In Asia there was once again an immense circulation of the Scriptures—6,708,000 volumes as against 6,956,000 in the preceding twelve months. Although China is still in a disturbed state, 3,902,000 copies were sold, which is 303,000 fewer than in the previous year. The Bible is still banned in Russia, but the society, which in former times did a great work there, "looks forward in faith and hope to the day when the door that is now bolted and barred against the colporteur will be reopened."

"The New Christendom" In a most attractive booklet, entitled "The New Christendom" the B.B.C. announce a new series of monthly talks (on the fourth Sunday of each month), on the spread of the Christian Faith, and of the Church of Christ to which that Faith is entrusted, among all nations. The first of these talks was given by Sir Evelyn Wrench on Sunday, September 23rd, his subject being "The Field is the World." We listened to this talk with increasing interest and the fullest approval. Sir Evelyn made it clear that Christianity is the final and ultimate religion, and his witness to Christ Jesus as the God-sent Saviour of men was an arresting feature of his message. In the booklet referred to Rev. Edward Shillito, Literary Superintendent of the London Missionary Society, brings together an amazing array of mis-

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missionary facts accompanied by well-chosen illustrations, a publication which our readers will do well to procure for themselves (B.B.C., 4d.). Mr. Shillito reminds us that there are about 700 or 800 organisations by means of which the Christian people, British, American, French, German, Belgian, Austrian, Italian, Swiss, Dutch, Scandinavian, support or undertake missionary work. The average of expenditure is round about £10,000,000 of which a little less than a quarter is spent by Great Britain. In India, Burma, and Ceylon, there are 65 British Societies, with about 2,259 missionaries, out of a total of 6,259; while in China there were in 1930 more than 6,000 missionaries from all countries at work, and in Japan (1932), there were 1,176. The second talk will be given by Rev. Wm. Paton, Secretary of the International Missionary Council, on Sunday, October 28th, on the subject of "What the Established and Free Churches are doing."

Palestine *Jewish Missionary Intelligence*, To-day organ of the Church Missions to Jews provides an interesting article on "Palestine to-day." Many people are anxious to know what is the actual state of affairs in Palestine to-day. How many Jews are there in the country? What are they doing? What progress are they making? What are the economic and political situations? At the last census, three years ago, the population in terms of the different religions were, Moslems, 759,712; Jews, 174,610; Christians, 91,398. "For the past three years the tide of immigration has been flowing strongly, intensified recently by the German persecution, and in 1933 no less than 30,327 Jews entered the country, of whom some 9,000 were German refugees. The present estimate of the number of Jews in Palestine is 250,000. Of these twenty per cent. are engaged in agriculture. The remainder are distributed amongst the trades, industries and professions common to all lands—building, joinery, clothing, iron work, journalism, medicine, surgery, education, banking, etc. What progress is being made in Palestine? First it should be noted that the increased prosperity of the country depends very largely upon Jewish enterprise. Some of it may be attributed to the freedom under British rule and the encouragement

given by British administration. This advance has taken on many forms—modern communication and transport, industrial and agricultural equipment and development, education and hygiene, reclamation and re-afforestation of large areas of unprofitable land. The development in these directions during the last twenty-five years has been unparalleled perhaps in any other land." The economic situation is helped by the fact that Palestine has a Budget surplus of over £2,000,000, and no unemployment to speak of, while those employed are highly paid by the "effendis" or land-owners, every bit of which owned has been bought with Jewish money. Thus Palestine is fulfilling the promises and purposes of God, and although it presents behind an apparently peaceful exterior a problem that is troubling to statesmen, the land as a whole is slowly opening up to Jewish immigration and interests.

The "The importance for us of Importance Palestine lies in the fact of Palestine that it is becoming increasingly the centre of Jewish life and culture. Qualitatively, if not quantitatively, it is even to-day the most important field of Jewish activity. Here is the great Jewish University and here are numerous Jewish Colleges for higher and schools for elementary education. Altogether there are about 270 Jewish educational institutions employing over 900 teachers and educating some 30,000 pupils. For the most part these Jews are without God and without hope in the world beyond what nationalism and materialism offer them. They discuss Christianity quite freely as they do other questions of intellectual interest and there is a fine field of opportunity for consecrated Christian men and women of good intellectual endowment and attainment, equipped to meet the keen and searching enquiries of eager and acute minds. Much prayer is needed that God will raise up more workers of this type, and provide the means for their support."

Christ and The Congo Recently we were present at a meeting of representatives of Missionary bodies in this country to welcome Dr. John R. Mott, on

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his return from an extended visit to the Congo. Mr. Mott spent the whole of the month of June in the Belgian Congo, during which time he presided over conferences of missionaries at Elisabethville, Mutoto, and at Leopoldville. His visit has given new vision and new encouragement to all Protestant missionary agencies in Belgian Congo, and in order that friends of missionary effort in these parts may be more accurately informed of the existing conditions a sixty-five page report of the "Findings" of Dr. Mott's conferences with the missionaries has just been published (International Missionary Council, 2s.). This inspiring booklet records, among other important resolutions, the general feeling that "it would be a matter of regret if the distinctive names of the various missionary societies were perpetuated in the indigenous Church. We urge concerted planning with a view to securing a consciousness of corporate unity among all Protestant believers as members of the Church of Christ throughout Central Africa."

Revival in China We are most happy to receive a letter from Mr. D. E. Hoste, Director in China of the China Inland Mission, in which he speaks of spiritual revival in parts of China. We quote from Mr. Hoste's letter: "As you probably know, during the past two or three years there has been a remarkable development of the work of the Holy Spirit in several provinces of China, amongst both church members, catechumens and also outsiders. The main features of this movement have been conviction of sins of various kinds, occasioning deep distress until there has been true repentance, in some instances evidenced either by apologies or acts of restitution as the case might be. The subsequent entrance into the light and joy of the liberty that Christ gives to His own has been truly wonderful in many instances. Not a few of those thus blessed have felt constrained to witness amongst their friends and neighbours to this wonderful power which has cleansed and changed their lives. And so the work of the Lord goes forward; not without various kinds of strong opposition, both spiritual and material—that goes without saying—but souls are being saved, Christians are being set free and sanctified to

an extent hitherto unknown in this country. That there are causes for anxiety and prayerful patient dealing in connection with these movements, goes without saying; that is inseparable from all growth and development."

How God is Working Mr. Hoste continues: "Perhaps the most encouraging feature of these movements is that, in a majority of instances, those most markedly used as leaders and preachers are Chinese, most of them comparatively young and drawn from different walks in life. Truly God is no respecter of persons. It is marvellous to witness some poor creatures previously sunk in sin and intellectual torpor, the result of neglect and evil conditions, who have become bright and powerful witnesses to the power of Christ and have been used to lead others, greatly their superiors socially and educationally, into an experience of salvation. We must not know men after the flesh and imagine that some particular kind of training is necessarily a great advantage, whilst another kind is more or less of a handicap. It will be fifty years early in 1934 since I came out to China, and I must say, as the result of a fairly long and wide observation, I am more than ever convinced of the scientific truth of the saying, 'The Kingdom of God is not in word but in power.' After all, the average church members in Apostolic times could not read. For that matter, copies of Scriptures available were relatively few and far between; but whilst there was weakness, sin and inconsistency, we know there was a new life and a power which changed lives and was the irrefragable evidence of the resurrection and Lordship of Jesus."

How heartily all our readers will join in thanking God for the gift to China and the C.I.M. of so honoured and so wise a successor to Mr. Hudson Taylor as Mr. Hoste has proved himself to be. Warm congratulations go out to him on the attainment of his jubilee of service in and to China and the China Inland Mission. Fifty years is a long period of service to one cause, throughout which Mr. Hoste has shared responsibilities which must take a heavy toll in physical strength.

Books Worth Reading

SADHU SUNDAR SINGH: A Personal Memoir. By C. F. ANDREWS.
(Hodder & Stoughton. 3s. 6d. net.)

"Enoch walked with God, and was not, for God took him." Surely of the beloved Sadhu these words can be quoted, for, as Mr. Andrews' memoir vividly narrates, there came the day when he said farewell to his friends and walked on a journey from which he never returned, no one knowing, or being able to trace what became of him. Those who had the privilege of knowing him and of meeting him frequently and personally during his visit to London will best appreciate this volume, although in its exposition of Christian saintlihood, and for its most arresting account of the life of a Christian mystic and evangelist it should be read and recommended. We accompany this brief review by an interesting picture, taken outside the Queen's Hall when the Sadhu addressed the Annual Meeting of the World's Evangelical Alliance in company with Bishop Willis, lately Bishop of Uganda, an occasion on which he warmly approved the basis of unity which the Alliance maintains.

There are stories in circulation of the Sadhu's personal resemblance to Christ. Mr. Andrews tells a very charming one that will be new to many.

On arrival in Liverpool he was met by a friend who took him to his home. In the house were twin boys, between four and five years of age. In a few minutes they were the best of friends, the Sadhu down on his hands and knees, with the twins climbing over him, to their huge delight.

The next morning, at the breakfast table, finding that the Sadhu had departed, one of the twins said to his mother, "Mummy, where has Jesus gone to?"



THE SADHU SUNDAR SINGH
with the late Bishop of Uganda (taken after an Annual Meeting of
the World's Evangelical Alliance at the Queen's Hall, London, W.)

RELIGION AND THE EUROPEAN MIND. By Prof. ADOLF KELLER, D.D., LL.D. (Lutterworth Press. 6s.)

On another page we have recommended a smaller volume, and more recently issued, setting forth the spiritual problems involved in the German Church crisis (see page 181). In Dr. Keller's volume these problems and the whole German Church situation come

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under review by one who is conversant with all aspects of religious life which have presented themselves on the Continent of Europe since the Great War. Readers of these Lectures, for in the main the volume presents the Stone Lectures delivered at The Theological Seminary in Princeton, United States of America, in November, 1933, will find in them an interpretation of the underlying motives, as far as they can be traced and written up, and a wealth of information concerning contemporary Protestantism in countries of Europe, especially Germany. Of course situations change, and rapidly, but in this volume we have a bird's-eye view of religious currents and events (there are some valuable appendices giving the full text of concordats and other documents in full) upon which the attention of Christendom is anxiously focussed, interpreted by a sympathetic mind possessing opportunities for gathering information and the ability to present facts in a lucid way. We agree with Dr. Keller that "Continental Protestantism is engaged not only in theological controversy, but in a decisive battle between genuine Christianity and a religion of secularism in various forms."

RECENT DEVELOPMENTS IN GERMAN PROTESTANTISM. By Dr. OTTO PIPER (Student Christian Movement. 4s. net.)

This is yet another presentation of the struggle in progress within Germany and the German Christian Churches. Dr. Piper, who succeeded Karl Barth as Professor in the University of Munster, discusses the historical development of Protestant theology, the influence of the War, and the significance of the present situation. He is of opinion that the present struggles in the German Protestant Churches cannot be understood except from an eschatological point of view. . . . the struggle marks not only a decisive stage in the development towards a new synthesis of religious and national life in Germany; it is at the same time a decisive phrase in the conflict between Christ and Satan.

A WOMAN WHO LAUGHED, is the life-story of Henrietta Soltau, told by the Misses MILDRED CABLE and FRANCESCA FRENCH. (China Inland Mission. 2s. 6d.)

THE BIBLE CONFIRMED BY SCIENCE.

By W. BELL DAWSON, M.A., D.Sc., F.R.S. (Canada). (Marshall, Morgan & Scott. 3s. 6d.)

How grateful we ought to be for such services as this volume represents, and at a time when reverent minds are shocked by the good Press which obtains for modernist outbursts against the inspiration and authority of the Bible. Dr. Bell Dawson is a Gold Medallist in Geology and Natural Science as well as a life-long student of the Bible and a beloved and fervent Defender of the Faith. This volume clearly demonstrates that the Holy Scriptures of the Old and New Testaments are corroborated by all that is most reliable in Science. There is a valuable chapter on the great questions relating to Creation and Evolution, and altogether we are thankful to the author as well as to the publishers for it.

CONVICTIONS. Edited by LEONARD HODGSON, Canon of Winchester Cathedral (Student Christian Movement. 8s. 6d.)

This volume presents official statements presenting the position and problems of those who are labouring for Church unity and reunion on an international basis. In one sense it is a melancholy chronicle of "our unhappy divisions" for it acknowledges that despite such Conferences as that of Lausanne the future is left with the constituent Churches themselves, apart from whose agreements and actual steps no further progress can be made towards the goal of organic unity. Happily, there is a new and ever prevailing longing after unity of spirit, in the bond of peace, and those who cannot agree as regards differing Christian convictions can at least pray and co-operate together, in hope later on of a genuinely united Christendom—but we think their goal is a long way off.

THE BIBLE IN CHINA. By MARSHALL BROOMHALL. (China Inland Mission. 2s. 6d. net.)

The author remarks in a Foreword "There are few more encouraging features in the outlook to-day than the surprising circulation of the Scriptures in China. . . Revolution, civil strife, brigandage, famine and flood have not stayed its progress. . . there

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is no circulation like it in the world." The stories told by Mr. Broomhall reveal the power of God's Word to change men's lives. The average annual circulation of the Bible in China is ten million. There are some excellent illustrations, and the volume should awaken thanksgiving for the past and provide an impetus for the future.

THE MEDIATOR. A Study of the Central Doctrine of the Christian Faith, by EMIL BRUNNER. (Lutterworth Press. 20s. net.)

This excellent translation of "Der Mittler" by Miss Olive Wyan gives to English readers one of the greatest theological books of the century.

The book is a magnificent vindication of our Lord, Jesus Christ, as the once-for-all final and complete revelation of God. The incarnation and the atonement are the central truths of the one revelation of God. God in Christ has broken through into the world and has spoken fully and finally. That Coming of God has its fullest and most essential work in the Cross. "We cannot live without God. But we cannot live with God so long as our guilt is not expiated." Sin is the destruction of the personal original Divine relationship and because this original relationship is so personal its destruction on both sides is also personal.

"In the New Testament the Cross of Christ is conceived as the self-offering of God. It is God Who does it, it is God Himself Who suffers, it is God Who takes the burden upon Himself." It is a book for the times; it affirms, with great power, the evangelical doctrine of the Cross and presents it to man as the supreme object of faith. It is a book to study and read again and again. Parts ii. and iii. on the Person and Work of the Mediator, are of immense value.

We commend it to the earnest attention of our readers. W. TALBOT RICE.

Among other publications we have also received: "A LETTER FROM THE CATACOMBS," being the Golden Lectures on the First Epistle of Peter, by Rev. C. M. CHAVASSE, M.A., M.C. (Lutterworth Press. 9d. net); "GLIMPSES OF UGANDA," by K. M. E. LILINGSTON (C.M.S. 1s. net); "CHRIST AND JAPAN," by TOYOHiko KAGAWA (S.C.M. 2s. net); "EXTREMES MEET": Some Facts about India's Women, by LILIAN UNDERHILL (C.M.S. 6d. net); "THE TOWER AND THE CROSS," by THOMAS TIPLADY (R.T.S. 1s. net). The key to this volume is the author's statement "Christianity alone can abolish slums and Christianity has never been tried." "ALL THAT JESUS BEGAN," The Social Outcome of Christianity, by A. W. HARRISON (S.C.M. 2s. net).

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"The World's Evangelical Alliance (British Organisation)."

Proper Form of a Benefaction to the Alliance by Will

Form of a Bequest by Legacy

I give and bequeath to the Treasurer for the time being of the World's Evangelical Alliance (British Organisation) the sum of _____ Pounds free of duty for the general purposes of the said Alliance, such sum and the duty thereon to be paid within _____ calendar months next after my death. And I declare that the receipt of the Treasurer for the time being of the said Alliance shall be an effectual discharge for the said legacy.

(The Form must be duly signed and in the presence of two witnesses, who must each add their signature in the presence of each other).

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